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SPECIAL TESTIMONY FOR OUR MINISTERS.

DEAR BRETHREN,—

I cannot express to you my burden and distress of mind as the true condition of the cause has been presented before me. There are men working in the capacity of teachers of the truth, who need to learn their first lessons in the school of Christ. The converting power of God must come upon the hearts of the ministers, or they should seek some other calling. If Christ's ambassadors realize the solemnity of presenting the truth to the people, they will be sober, thoughtful men, workers together with God. If they have a true sense of the commission which Christ gave to his disciples, they will with reverence open the word of God, and listen for instruction from the Lord, asking for wisdom from Heaven, that as they stand between the living and the dead, they may realize that they must render an account to God for the work coming forth from their hands.

What can the minister do without Jesus? — Verily, nothing. Then if he is a frivolous, joking man, he is not prepared to perform the duty laid upon him by the Lord. "Without me," says Christ, "ye can do nothing." The flippant words that fall from his lips, the trifling anecdotes, the words spoken to create a laugh, are all condemned by the word of God, and are entirely out of place in the sacred desk.

I tell you plainly, brethren, unless the ministers are converted, our churches will be sickly and ready to die. God's power alone can change the human heart and

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imbue it with the love of Christ. God's power alone can correct and subdue the passions and sanctify the affections. All who minister, must humble their proud hearts, submit their will to the will of God, and hide their life with Christ in God.

What is the object of the ministry? Is it to mix the comical with the religious? The theater is the place for such exhibitions. If Christ is formed within, if the truth with its sanctifying power is brought into the inner sanctuary of the soul, you will not have jolly men, neither will you have sour, cross, crabbed men, to teach the precious lessons of Christ to perishing souls.

Our ministers need a transformation of character. They should feel that if their works are not wrought in God, if they are left to their own imperfect efforts, they are of all men the most miserable. Christ will be with every minister who, although he may not have attained to perfection of character, is seeking most earnestly to become Christ-like. Such a minister will pray. He will weep between the porch and the altar, crying in soul-anguish for the Lord's presence to be with him; else he cannot stand before the people, with all heaven looking upon him, and the angel's pen taking note of his words, his deportment, and his spirit.

O that men would fear the Lord! O that they would love the Lord! O that the messengers of God would feel the burden of perishing souls! Then they would not merely speechify; but they would have the power of God vitalizing their souls, and their hearts would glow with the fire of God's love. Out of weakness they would become strong; for they would be doers of the word. They would hear the voice of Jesus: "Lo: I am with you alway." Jesus would be their teacher; and the word they minister would be quick and powerful, sharper than any two-edged sword, and a discernor of the thoughts and intents of the heart. Just in propor-

tion as the speaker appreciates the divine presence, and honors and trusts the power of God, is he acknowledged as a laborer together with God. Just in this proportion does he become mighty through God.

There needs to be an elevating, uplifting power, a constant growth in the knowledge of God and the truth, on the part of one who is seeking the salvation of souls. If the minister utters words drawn from the living oracles of God; if he believes in and expects the co-operation of Christ, whose servant he is; if he hides self and exalts Jesus, the world's Redeemer; his words will reach the hearts of his hearers, and his work will bear the divine credentials. The Holy Spirit must be the living agency to convince of sin. The divine agent presents to the speaker the benefits of the sacrifice made upon the cross; and as the truth is brought in contact with the souls present, Christ wins them to himself, and works to transform their nature. He is ready to help our infirmities, to teach, to lead, to inspire us with ideas that are of heavenly birth.

How little can men do in the work of saving souls, and yet how much through Christ, if they are imbued with his spirit! The human teacher cannot read the hearts of his hearers, but Jesus dispenses the grace that every soul needs. He understands the capabilities of man, his weakness, and his strength. The Lord is working on the human heart; and a minister can be to the souls who are listening to his words, a savor of death unto death, turning them away from Christ; or, if he is consecrated, devotional, distrustful of self, but looking unto Jesus, he may be a savor of life unto life to souls who are already under the convicting power of the Holy Spirit, and in whose hearts the Lord is preparing the way for the messages which he has given to the human agent. Thus the heart of the unbeliever is touched, and it responds to the message of truth. "Ye are laborers

together with God." The convictions implanted in the heart, and the enlightenment of the understanding by the entrance of the word, work in perfect harmony. The truth brought before the mind, has power to arouse the dormant energies of the soul. The Spirit of God working in the heart, co-operates with the working of God through his human instrumentalities. When ministers realize the necessity of thorough reformation in themselves, when they feel that they must reach a higher standard, their influence upon the churches will be uplifting and refining.

There are sinners in the ministry. They are not agonizing to enter in at the strait gate. God does not work with them, for he cannot endure the presence of sin. It is the thing that his soul hates. Even the angels that stood about his throne, whom he loved, but who kept not their first estate of loyalty, God cast out of heaven with their rebel leader. Holiness is the foundation of God's throne; sin is the opposite of holiness; sin crucified the Son of God. If men could see how hateful sin is, they would not tolerate it, nor educate themselves in it. They would reform in life and character. Secret faults would be overcome. If you are to be saints in heaven, you must first be saints upon the earth.

There is great need that our brethren overcome secret faults. The displeasure of God, like a cloud, hangs over many of them. The churches are weak. Selfishness, uncharitableness, covetousness, envy, evil-surmising, falsehood, theft, robbery, sensuality, licentiousness, and adultery, stand registered against some who claim to believe the solemn, sacred truth for this time. How can these accursed things be cleansed out of the camp, when men who claim to be Christians are practicing them constantly? They are somewhat careful of their ways before men, but they are an offense to God. His pure eyes see, a witness records, all their sins, both open and

secret ; and unless they repent, and confess their sins before God, unless they fall on the Rock and are broken, their sins will remain charged against them in the books of record. O, fearful histories will be opened to the world at the judgment, — histories of sins never confessed, of sins not blotted out ! O that these poor souls might see that they are heaping up wrath against the day of wrath ! Then the thoughts of the heart, as well as the actions, will be revealed. I tell you, my brethren and sisters, there is need of humbling your souls before God. “Cease to do evil ;” but do not stop here : “Learn to do well.” You can glorify God only by bearing fruit to his glory.

Ministers, for Christ’s sake, begin the work for yourselves. By your unsanctified lives you have laid stumbling-blocks before your own children and before unbelievers. Some of you move by impulse, act from passion and prejudice, and bring impure, tainted offerings to God. For Christ’s sake cleanse the camp by beginning through the grace of Christ, the personal work of purifying the soul from moral defilement. A jovial minister in the pulpit, or one who is stretching beyond his measure to win praise, is a spectacle that crucifies the Son of God afresh, and puts him to open shame. There must be thorough repentance, faith in our Saviour Jesus Christ, vigilant watchfulness, unceasing prayer, and diligent searching of the Scriptures. God holds us responsible for all that we might be, if we would improve our talents. We shall be judged according to what we ought to have been, but were not ; what we might have done, but did not accomplish, because we did not use our powers to glorify God. For all knowledge that we might have gained but did not, there will be an eternal loss, even if we do not lose our souls. All our influence belongs to God. All that we acquire is to be used to his glory. All the property that the Lord has intrusted

to us is to be held on the altar of God, to be returned to him again. We are working out our own destiny. May God help us all to be wise for eternity.

My brethren, we are living in a most solemn period of this earth's history. There is never time to sin; it is always perilous to continue in transgression; but in a special sense is this true at the present time. We are now upon the very borders of the eternal world, and stand in a more solemn relation to time and to eternity than ever before. Now let every person search his own heart, and plead for the bright beams of the Sun of Righteousness to expel all spiritual darkness, and cleanse from defilement. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Through faith, irrespective of feeling, Jesus, the author of our salvation, the finisher of our faith, will, by his precious grace, strengthen the moral powers, and the sinner may reckon himself "to be dead indeed unto sin, but alive unto God through Jesus Christ." Simple faith, with the love of Christ in the soul, unites the believer to God. While toiling in battle as a faithful soldier of Christ, he has the sympathy of the whole loyal universe. The ministering angels are round about him to aid in the conflict, so that he may boldly say, "The Lord is my helper," "the Lord is my strength and my shield;" I shall not be overcome. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

The infinite wisdom and power of God are exerted in our behalf. The heavenly host are surely fighting our battles for us. They are always looking with intense interest upon the souls purchased by the Saviour's blood. They see, through the sacrifice of Christ, the value of the human soul. It is always safe to be on the Lord's side, not half-heartedly, but wholly. It is this half-hearted, indifferent, careless work that separates your

souls from Jesus, the source of your strength. Let this be your prayer, "Take everything from me, let me lose property, worldly honor, everything, but let thy presence be with me." It is safe to commit the keeping of the soul to God, who reigns over all heaven and earth.

Will my ministering brethren see that they work circumspectly, that they heed the charge of the apostle Paul to Titus, "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you"? Titus 2:6-8; read also verses 11-15.

It was shown to me that on the part of the ministers in all our Conferences, there is a neglect to study the Scriptures, to search for the truth. If their minds were properly disciplined, and were stored with the precious lessons of Christ, then at any time and in any emergency, they could draw from the treasure-house of knowledge things both new and old, to feed the church of God, giving to every man his portion of meat in due season. If Christ is abiding in the soul, he will be as a living fountain, "a well of water springing up into everlasting life."

I tell you the things which I have seen, and which are true, that by well-directed, persevering effort there might be many, very many, more souls brought to a knowledge of the truth. O, the end is near! Who is ready for Christ to rise from his throne to put on the garments of vengeance? Whose names are registered in the Lamb's book of life? The names of those only will be there who follow the Lamb whithersoever he goeth. Your erroneous ideas, your objectional phases of character, must be given up, and you must be clothed with the garments of Christ's righteousness. *Faith and love*. — how

destitute are the churches of these! The heavenly Merchantman counsels you, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, . . . and annoint thine eyes with eyesalve, that thou mayest see." God forbid that those who are preaching in our Conferences should be like the foolish virgins, having lamps, but destitute of the oil of grace which makes the lamp burn and give forth light. O! we want more praying ministers,—men who carry a solemn weight of souls,—men who have a faith that works by love and purifies the soul. Without faith it is impossible to please God. How imperfect is faith in our churches! Why do we not believe that the Lord will do just as he says he will?

We are God's servants, and to each of us he has given talents, both natural and spiritual. As children of God, we should be constantly gaining in fitness for the heavenly mansions which Christ told his disciples he was going away to prepare for them. He who lays hold upon the righteousness of Christ may become a perfect man in Christ Jesus. Working from a high stand-point, seeking to follow the example of Christ, we shall grow up into his likeness, possessing more and more refinement.

The Saviour prayed, "Sanctify them through thy truth: thy word is truth." Those who are disciplined by the truth will be doers of the word; they will be diligent Bible readers, searching the Scriptures with an earnest desire to understand the will of God, and to do his will intelligently.

The ministers in our Conferences need to walk carefully before God. The apostle's injunction, "Be courteous," is greatly needed in their ministering, in watching for souls as those who must give account, in seeking to save the erring. You may be true to principle, you may be just, honest, and religious; but with it all you must cultivate true tenderness of heart, kindness,

and courtesy. If a person is in error, be the more kind to him ; if you are not courteous, you may drive him away from Christ. Let every word you speak, even the tones of your voice, express your interest in, and sympathy for, the souls that are in peril. If you are harsh, denunciatory, and impatient with them, you are doing the work of the enemy. You are opening a door of temptation to them, and Satan will represent you to them as one who knows not the Lord Jesus. They will think their own way is right, and that they are better than you. How, then, can you win the erring ? They can recognize genuine piety, expressed in words and character. If you would teach repentance, faith, and humility, you must have the love of Jesus in your own hearts. The truth you believe, is able to sanctify the soul and to fashion and mold the whole man ; not only to change his words and deportment, but to abase pride, and purify the soul temple from all defilement.

Bible religion is very scarce, even among ministers. I mourn day and night for the coarseness, the harshness, the unkindness in words and spirit, that is manifested by those who claim to be children of the heavenly King, members of the royal family. Such hardness of heart, such a want of sympathy, such harshness, is shown to those who are not special favorites ; and it is registered in the books of heaven as a great sin. Many talk of the truth, they preach the theory of the truth, when the melting love of Jesus has not become a living, active element in their character.

This is an age of almost universal apostacy ; and those who claim to hold advanced truth mislead the churches when they do not give evidence that their character and works harmonize with the divine truth. The goodness, the mercy, the compassion, the tenderness, the lovingkindness of God are to be expressed in the words, deportment, and character of all who claim to be child-

ren of God, especially in those who claim to be messengers sent by the Lord Jesus with the word of life, to save the perishing. They are enjoined by the Bible to put away all that is harsh and coarse and rough in their character, and to be grafted into Christ, the living vine. They should bear the same quality of fruit that the vine bears. Thus only can the branch be a true representation of the preciousness of the vine.

Christ came to our world to reveal the Father amid the gross darkness of error and superstition which then prevailed. The disciples of Christ are to represent him in their every-day life, and thus the true light from heaven will shine forth in clear, steady rays to the world; thus a character is revealed entirely different from that which is seen in those who do not make the word of God their guide and standard. A knowledge of God must be preserved amid the darkness that covers the world and the gross darkness that envelops the people. Age after age the pure character of Christ has been misrepresented by those who claimed to be believers in him and in the word of God. Hardness of heart has been cultivated. Love and kindness and true courtesy have been fast disappearing from ministers and churches. What can the universe of God think of this? Those who claim to be representatives of Christ show rather the hardness of heart which is characteristic of Satan, which made him unfit for heaven, unsafe to be there. And just so it will be with those who know the truth, and yet close the door of the heart against its sanctifying power. "It pleased God by the foolishness of preaching to save them that believe." The servants of Christ are not only to be instruments through the preaching of Jesus, to lead men to repentance, but they are to continue their watchcare and interest by keeping before the people, by precept and example, the Lord and Saviour Jesus Christ. They are to sanctify themselves, that their hearers also

may be sanctified. Thus all will grow in godliness, going on from grace to grace, until the ambassador for God can present every man perfect in Christ Jesus. Then the ministerial office will be seen in its true, sacred character.

But the standard of the ministry has been greatly lowered, and the minister of the true sanctuary is misrepresented before the world. God is ready to accept men as his co-laborers, and to make them the light of the world, agents through whom he can graciously infuse light into the understanding. If the men who bear the message have not Christ abiding in them, if they are not true, — and some are not, — may the Lord awaken them from their deception before it shall be too late. God wants men to be tender-hearted, compassionate, and to love as brethren. Jesus is waiting for them to open the door, that he may come in and infuse into their hearts the warmth of his love, his goodness, his tender compassion ; that the worker may in all his connection with humanity reveal the Saviour to the world.

Ministers too often act the part of critics, showing their aptness and sharpness in controversy. Sabbath after Sabbath passes away, and scarcely an impression of the grace of Christ is made upon the hearts and minds of the hearers. Thus the ministry comes to be regarded as unimportant. All heaven is working for the salvation of sinners ; and when the poorest of the human family comes with repentance to his Father, as did the prodigal son, there is joy among the heavenly host. There is warmth and courtesy and love in heaven. Let ministers go before God in prayer, confessing their sins, and with all the simplicity of a little child ask for the blessings that they need. Plead for the warmth of Christ's love, and then bring it into your discourses ; and let no one have occasion to go away and say that the doctrines you believe unfit you for expressing sym-

pathy with suffering humanity — that you have a loveless religion. The operations of the Holy Spirit will burn away the dross of selfishness, and reveal a love which is tried in the fire, a love that maketh rich. He who has these riches is in close sympathy with Him who so loved us that he gave his life for our redemption. Paul, when speaking to the Corinthians, says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." This is what Christ taught his disciples : "Without me, ye can do nothing." Paul would impress upon the minds of the ministers and people the reason why the gospel was committed to weak and erring men, — that man might not receive the honor due to God only, but that God might receive all the glory. The ambassador is not to congratulate himself, and take to himself the honor of success, or even to divide the honor with God, as if by his own power he had accomplished the work. Elaborate reasoning or argumentative demonstrations of doctrines seldom impress upon the hearer the sense of his need and his peril. Simple, brief statements, from a heart made soft and sympathetic by the love of Christ, will be as the grain of mustard seed, to which Christ himself likened his utterances of divine truth. He throws into the soul the vital energy of his spirit, to make the seed of truth germinate and bear fruit.

Will my brethren take heed that no glory is given to men ? Will they acknowledge that Christ does the work upon the human heart, and not they themselves ? Will my ministering brethren plead with God alone in secret prayer for his presence and his power ? Dare not to preach another discourse until you know, by your own experience, what Christ is to you. With hearts made holy through faith in the righteousness of Christ, you can preach Christ, you can lift up the risen Saviour before your hearers ; with hearts subdued and melted with the

love of Jesus you can say, "Behold the Lamb of God, which taketh away the sin of the world!" There is a sad neglect of reading the Bible and searching it with humble hearts for yourselves. Take no man's explanation of Scripture, whatever his position, but go to the Bible and search for the truth yourselves. After hearing Jesus, the Samaritans said, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." There is the mine of truth. Sink the shaft deep, and you will possess that knowledge which is of highest value to you. Many have become lazy and criminally neglectful in regard to the searching of the Scriptures, and they are as destitute of the Spirit of God as of the knowledge of his word. We read in the Revelation made to John, of some who had a name to live while they were dead. Yes, there are many such among us as a people, many who claim to be alive, while they are dead. My brethren, unless the Holy Spirit is actuating you as a vital principle, unless you are obeying its prompting, depending on its influences, laboring in the strength of God, my message to you from God is, "You are under a delusion which may prove fatal to your souls. You must be converted. You must receive light before you can give light. Place yourselves under the bright beams of the Sun of Righteousness." Then you can say with Isaiah, "Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee." You must cultivate faith and love. "The Lord's arm is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Seek the Lord. Rest not until you know that Christ is your Saviour.

I wish you, my brethren, to bear in mind that Bible religion never destroys human sympathy. True Christian courtesy needs to be taught and acted, to be carried

into all your intercourse with your brethren and with worldlings. There is need of far more love and courtesy in our families than is now revealed. When our ministering brethren shall drink in the Spirit of Christ daily, they will be truly courteous, and will not consider it weakness to be tender-hearted and pitiful, for this is one of the principles of the gospel of Christ. Christ's teaching softened and subdued the soul. The truth received into the heart will work a renovation in the soul. Those who love Jesus will love the souls for whom he died. The truth planted in the heart will reveal the love of Jesus and its transforming power. Anything harsh, sour, critical, domineering, is not of Christ, but proceeds from Satan. Coldness, heartlessness, want of tender sympathy are leavening the camp of Israel. If these evils are permitted to strengthen as they have done for some years in the past, our churches will be in a deplorable condition. Every teacher of the truth needs the Christ-like principle in his character. There will be no frowns, no scolding, no expressions of contempt, on the part of any man who is cultivating the graces of Christianity. He feels that he must be a partaker of the divine nature, and he must be replenished from the exhaustless fountain of heavenly grace, else he will lose the milk of human kindness out of his soul. We must love men for Christ's sake. It is easy for the natural heart to love a few favorites, and to be partial to these special few ; but Christ bids us love one another as he has loved us. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

You have a serious, solemn work to do to prepare the way of the Lord. You need the heavenly unction, and you may have it. "Whatsoever ye shall ask the Father

in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." Who can be trifling, who can engage in frivolous, common talk, while by faith he sees the Lamb that was slain pleading before the Father as the intercessor of the church upon earth? By faith let us look upon the rainbow round about the throne, the cloud of sins confessed behind it. The rainbow of promise is an assurance to every humble, contrite, believing soul, that his life is one with Christ, and that Christ is one with God. The wrath of God will not fall upon one soul that seeks refuge in him. God himself has declared, "When I see the blood, I will pass over you." "The bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant." It is Christ that loves the world with a love that is infinite. He gave his precious life. He was the only begotten of the Father. He is risen again from the dead, and is at the right hand of God, making intercession for us. That same Jesus, with his humanity glorified, with no cessation of his love, is our Saviour. He has enjoined upon us to love one another as he has loved us. Will we then cultivate this love? Shall we be like Jesus?

ELLEN G. WHITE.

Petoskey, Mich., Aug. 20, 1890.

AN APPEAL

TO OUR

MINISTERS AND CONFERENCE COMMITTEES.

THERE is nothing of greater importance to the best interest and success of the Lord's work, than the devotion and efficiency of the ministry. It may properly be said that all depends on this. While it is true that the work is the Lord's, yet he works through the means of human agencies, in carrying forward his work in the earth. An intelligent, earnest, thorough-going ministry, inspired by divine grace, actuated by love to God and man, is a great power for good, and will be so much more successful and efficient than one that is indifferent and slack, that there can be no comparison.

There is no position that affords greater opportunities for self-improvement and for doing good than the ministry ; and at the same time there is no position that gives a greater chance for abuse of power and influence.

There is much truth in the adage, "Like priest, like people." A fervent, earnest, God-fearing minister will impress the same characteristics on his congregation. A man full of faith and love for souls, will show it in his work, and it will beget the same spirit in the church.

As a people we profess light and truth in advance of many others ; and it is therefore rightly expected that this will show itself in a more genuine Christian experience ; but we are sorry that this is not more generally the case. To the careful observer it must be apparent that for some time it has not been possible for us to say much in the way of commending ourselves on increased spiritual attainments. We have not increased in spiritu-

ality in the same ratio that we have increased in numbers ; on the contrary, we have been losing ground. If matters should continue in this direction, Seventh-day Adventists would not be a whit better than other professed Christians who have a form of godliness but know nothing of its power. The difficulty seems to be : First, that many are so blinded that they do not see the dangers of the situation ; a feeling of self-complacency prevails, a feeling of being rich and increased with goods, having need of nothing ; and therefore, instead of trying to remedy the evil, their labors only encourage the careless, and thus aggravate the evil. Secondly, others seem to see that things are not right, but they appear utterly unable to arouse themselves. Their hands seem to fall helpless by their side. They do not exercise the will power to say as did Jacob, " I will not let thee go except thou bless me." If they would, they might have just as signal a victory as he had. But instead of victory, it is only defeat. This is sad, very sad.

Under such circumstances, what can be expected of the church ?—Not very much at the best. Can we wonder that many become discouraged ? Can we wonder that they have not a spirit to contribute to the support of the ministry and other branches of the work ? Can we wonder that the spirit of the world is gaining the ascendancy ? To us it seems perfectly natural that it should be so, and that it could not, under the circumstances, well be otherwise.

But this is certainly not such a state of things as ought to exist. Here we are, living on the verge of the eternal world. In a little from this we shall meet eternal consequences face to face. We feel deeply over this matter, and are exceedingly anxious for a change. We appeal to our ministers everywhere to stop and consider, and turn to the Lord with all the heart, with repentance, with fasting and earnest prayer, and by

faith lay hold on the mighty arm of God for strength and efficiency.

We are also burdened over the fact that so few are entering the ministry at the present time. We fear this is largely due to the inefficiency of the present ministry. What is becoming of our promising young men? Have they set their minds on the more lucrative positions offered by the world? This would be a natural course for them to pursue from a worldly standpoint. But if they do this, does it speak well for our spirituality, and our faith in God? It certainly is not what we might have reason to expect at this stage of the work. This subject is worthy of most careful consideration. We would naturally expect, at this time and at this stage of the work, that the first and the uppermost thing in every mind would be the work of God preparatory to the coming and kingdom of Christ. But at present this is not so.

Generally speaking, our ministry are better paid to-day than they have been at any time since the message started. Still, there is but little being accomplished, and, in a general way, less success than in former years, when the difficulties in the way of the work were much greater than they are now.

To-day there is a large number of our ministers who every year take more money from the Lord's treasury than they bring in, and as a result, the cause is greatly crippled for funds. How will such ministers meet the record of the Judgment? What will they say when they meet the facts face to face? If all our ministers should work in this manner, we would not get very far in extending the truth. I do not say that this applies to all our ministers; there are some exceptions; but the labors of the faithful ministers are to a great extent neutralized by the unfaithfulness of others, and thus the work is hindered.

It makes us very sad to write these things ; but it is our duty to place them before you in this plain way. We have let the matter drift altogether too long. We had hoped that the general warning and appeals that have come to us again and again through the "Testimonies" and in other ways would arouse our ministry to a sense of these things, and bring about a real reform ; but to all appearance these things have not had all the effect that we so much desired to see. The ministerial schools and institutes were looked forward to with interest as a means of help and of bringing up the work to a higher standard, and we see some good results from them ; but we cannot be satisfied to let it rest here. We must agitate the matter, and not cease till we see such a turning to God, such earnest work, as will bring the blessing of the Lord in its fullness.

Paul writes in 2 Tim. 2 : 15 : "Study to show thyself approved unto God." Note the first word, "study." A large number of our ministers have not acquired the habit of studying. They read a little at random, but it is not connected. This text does not mean merely to study a sermon, how to put a few texts together and say something about them ; but it is to study to become "a workman that needeth not to be ashamed." That means a great deal. It takes in the whole scope of the ministry. It means most earnest and close application to your work and calling, not for a day or two occasionally, but constantly. "A workman that needeth not to be ashamed." In looking over your work, ask yourself, Does my work meet the standard ? will it stand the test of God's measuring rule ? Perhaps you may express remorse and shame, and feel that it has been poorly done. If so, then who is to blame ? Is the fault with God ? Has he been negligent, and proved himself unfaithful to his promise ? — No ; the fault is with yourselves. You have not studied, you have not put that

earnest, persevering energy into your work that would insure success. You have not sought God with that constant, humble faith that takes no denial. God has great blessings for you, and it is his will that you should be clothed with power from on high.

In your labors you have looked more to man than to God, and you have been more anxious for the approbation of man than to have your work "approved unto God." Or perchance you have mistaken your calling, and are not in your line of duty. There is no such thing as failure with God. Many appear to rest quite satisfied with their unsuccessful labors, feeling that when they have preached the sermon, they have done their duty, and leave the matter without any further concern. Such have no sense of the sacredness of the work of God, or of the responsibility resting upon an ambassador for Christ.

This was not the way Paul regarded this matter. (See Acts 20: 18-20.) After having called the elders of the church to him, he said, "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house." The soul-burden, the energy, the earnestness, the solicitude, manifested in these words speak for themselves. It was labor in public and private, with humility and many tears. It was thorough work; nothing was lacking. No wonder that churches were raised up. So also would there be now if the same earnestness and thoroughness were put into the work. And is there any reason why there should not be the same earnestness in the work now? If any difference, we should be the more in earnest.

Verses 26, 27: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Is that the character of your work? If not, why not? Is there any reason why we should not be as earnest and devoted in our labors as was Paul? We are living on the very verge of the close of time. The investigative judgment is now in session, and in a little from this your work will be weighed in the balances.

Paul speaks further of his labors, in Col. 1:28: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." He could not be satisfied in his work with anything less than that which was "perfect in Christ Jesus;" and this he accomplished by the power of God which worked in him mightily. The same power will also work in you if you will let it. Then why rest satisfied with your feeble, unsuccessful efforts? Why not lay hold upon God's mighty resources, by which you may become an able minister of Christ? How dare you draw means from the treasury of the Lord that you know you have not earned? We entreat you, brethren, to consider these matters.

More attention must be given, at our Conferences, to the subject of issuing credentials and licenses, than has been for some time. We shall urge every Conference not to grant credentials to persons who have not made full proof of their ministry. We have been altogether too indifferent in regard to this matter in the past. There are ministers, and not a few, either, that have carried credentials for years, and yet they do not give evidence of being converted men, either in their personal experience or in their labors. Their labors do not benefit the church, but in many instances are a positive injury. Many of our brethren have expressed themselves to the effect that if their Conference continues to pay

money to such ministers, they will withhold their tithes. We do not say that it would be right for individuals to withhold from the Lord that which is his; but, on the other hand, it certainly is very wrong for the Conference to give credentials to such men, and it is nothing less than sin to take the Lord's money to pay for such labor. There must be earnest labor with such men; and if they will not reform, there can be no reason why they should continue to hold credentials.

Then there are many that are even light and frivolous, and by this course they do more harm than good. These, too, should be labored with faithfully, and if they do not give evidence of reform, they should certainly not be continued in the ministry; for only evil can result from their work.

Much more attention should be given to the matter of granting licenses. There should be a careful investigation in every case. It should be ascertained whether the persons to whom they are to be given are converted or not, whether they are sound in the faith, and what is their actuating motive. It is very unfortunate, to say the least, to have men go out as preachers, presenting the truth of God for this time, who are unconverted, and who only partially believe the truth. Such things must not continue.

We do not write these things to discourage any one from entering the ministry who has the cause of God at heart, and who will take hold of the work in the spirit of the gospel. But we must raise the standard. We are living in a time of gross spiritual darkness; true piety is at a low ebb. We are cursed with a form of religion without the power. We must be reformers in every sense of the word. The standard must be raised high, for a mighty work is to be accomplished; the truth of God is to go with power, and the earth is to be lighted with its glory. It stands us in hand to be seriously in

earnest. Our ministry must sense these things. If we do not awake to the importance of these things, we shall soon find ourselves left behind, and God will raise up another people that will do his work that we may now, if we acquit ourselves, be the instrumentalities in doing.

An effort should be made to encourage proper persons to enter the ministry. It is sad indeed to notice how few have given themselves to the ministry in the last few years. We need laborers, earnest, faithful, God-fearing men. We need much greater efficiency in the ministry. We plead for a higher standard. A great work is to be done for our churches; but this calls for an efficient ministry, thoroughly imbued by the spirit of the message, to accomplish it. An unconverted minister cannot go into a church and carry on a deep spiritual revival. These things must receive more attention. Young men should be encouraged. They should not be left to themselves, to drift and be tossed hither and thither by every circumstance. A faithful care should be felt by the Conference Committee, and by older and experienced brethren. If this were done, I am sure that we would see better results than have been seen of late. The work is suffering from this great dearth of efficient laborers. We must not be indifferent to this matter, for much is at stake. While we caution against the continuing of unfaithful men, on the one hand, we do most urgently beseech that earnest efforts be put forth in developing faithful men. We cannot afford to lose a moment's time, for the situation is an urgent one.

I here take the privilege of sending you some testimonies and extracts from late testimonies from Sister White. They speak to the point, and in a very earnest manner set before us the true situation of things. Do not let these earnest entreaties pass by unheeded. You cannot afford to do this, dear brethren. We must wake up and repent and change our course, or else God will

remove us from the work, and call other laborers to take our places.

But I will not say more at this time. I pray earnestly that the Spirit of the Lord may come in and set our great need of God before us in such a way that we will not rest till we so consecrate ourselves to God that we shall have that power that he has promised his servants.

O. A. OLSEN.

TO BRETHREN IN RESPONSIBLE POSITIONS.

See Review, Dec, 6, 13, 1892
BRETHREN in responsible positions, you are in danger. I lift my voice in warning. Beware. Unless you watch, and keep your garments unspotted from the world, Satan will stand as your captain. It is no time now to hide your colors, no time to turn traitor, when the battle presses sore. It is no time to lay down or hide our weapons, and give Satan the advantage in the warfare. Watchmen on the walls of Zion must be wide awake. Call to your fellow-watchmen in no sleepy terms, "The morning cometh, and also the night." If no response is made, then know that the watchman is unfaithful. It is no time now to relax our efforts, to become tame and spiritless; no time to hide our light under a bushel, to speak smooth things, to prophesy deceit. No, no; there is no place for sleepy watchmen on the walls of Zion. Every power is to be employed wholly and entirely for God. Maintain your allegiance, bearing testimony for God and for truth. Be not turned aside by any suggestions the world may make. We can make no compromise. There is a living issue before us, which will be of vital importance to the remnant people of God, to the very close of this earth's history; for eternal interests are here involved. We are to look constantly to the Lord Jesus Christ, the Captain of our salvation. All that

Jesus did on the earth, was done with an eye single to the glory of his Father. He says, "As the Father gave me commandment, even so I do." "This commandment have I received of my Father." In all he did, he was working out the will of his Father, so that his life on earth was a manifestation of the divine perfection. The union of divinity with humanity in Christ, was to reveal to us God's purpose to bring men into the closest connection with himself. We cannot possibly be happy without him.

13 The original apostasy began in a disbelief and denial of the truth. We are to fix the eye of faith steadfastly upon Jesus. When the days come, as they surely will, in which the law of God is made void, the zeal of the true and loyal should rise with the emergency, and should be the more warm and decided, and their testimony should be the more positive and unflinching. But we are to do nothing in a defiant spirit, and we shall not if our hearts are fully surrendered to God. "Let every soul be subject unto the higher powers. For there is no power but of God : the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God : and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? do that which is good, and thou shalt have praise of the same : for he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience' sake. For for this cause pay ye tribute also : for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues : tribute to whom tribute is due ; custom to whom

custom ; fear to whom fear ; honor to whom honor.”
“Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.”

Now is the time for God's people to take up the duties that lie next them. Be faithful in the little things ; for on the right performance of these hang great results. Do not leave the work which needs to be done, because it appears to your judgment to be small and inconsiderable. Make up every waste place, repair the breaches as fast as they occur. Let no differences or dissensions exist in the church. Let all go to work to help some one who needs help. There is a cause for the great weakness in our churches, and that cause is hard to remove. It is self. Men have none too much will, but they must have it wholly sanctified to God. They need to fall on the Rock and be broken. Self must be crucified in every one who shall enter the gates of the city of God. The fierce spirit which rises up in the hearts of some in the church when anything does not please them, is the spirit of Satan, and not the spirit of Christ. Is it not fully time that we return to our first love, and be at peace among ourselves ? We must show ourselves to be not only Bible readers, but Bible believers. If we are united to Christ, we shall be united to one another. “A new commandment I give unto you, That ye love one another ; as I have loved you, that ye love one another.” “We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself ; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to

be like-minded one toward another according to Christ Jesus."

The increase of our numbers and the enlarging of our facilities means work ; it calls for entire consecration and thorough devotedness. God has no place in his work for half-hearted men and women, those who are neither cold nor hot. Christ says, "I will spew thee out of my mouth." God calls for men who are whole-hearted.

There are those who have prided themselves on their great caution in receiving "new light," as they term it ; but they are blinded by the enemy, and cannot discern the works and ways of God. Light, precious light, comes from heaven, and they array themselves against it. What next? These very ones will accept messages that God has not sent, and thus will become even dangerous to the cause of God because they set up false standards. Men who might be of great use if they would learn of Christ and go on from light to greater light, are in some things positive hinderances, forever on the point of questioning, wasting much precious time, and contributing nothing to the spiritual elevation of the church. They excite doubt and fear. They misdirect minds, leading them to accept of suggestions that are not safe. They cannot see afar off, they cannot discern the conclusion of the matter. Their moral force is squandered upon trifles ; they view an atom as a world, and a world as an atom.

Many have trusted and gloried in the wisdom of men far more than in Christ and the precious, sanctifying truth for this time. They need the heavenly anointing, that they may comprehend what is light and truth. They thank God that they are confined to no narrow groove, but they do not see the breadth and far-reaching extent of the principles of truth, and are not enlightened by the Spirit of God as to heaven's large liberality.

They admire man-made inventions and discoveries, but they are walking in the sparks of their own kindling, diverging farther and farther from the genuine principles of Christian action, ordained to make men wise unto salvation. They strive to extend the gospel, but separate from it the very marrow, the life. They say, "Let the light shine;" but cover it so that it shall not shine in clear rays on the very subjects that they need to understand. Some exhaust the fervor of their zeal on plans that cannot be carried out without peril to the church.

At this time the church should not be diverted from the main object of vital interest, to things that will not bring health and courage, faith and power. They must see, and by their actions testify, that the gospel is aggressive. But the light which is given to shine brighter and brighter unto the perfect day, burns dimly. The church no longer sends out the clear, bright rays of light amid the moral darkness that is enveloping the world as a funeral pall. The light of many does not burn or shine. They are moral icebergs.

Watchmen on the walls of Zion are to be vigilant, and sleep not day nor night. But if they have not received the message from the lips of Christ, their trumpets will give an uncertain sound. Brethren, God calls upon you, both ministers and laymen, to listen to his voice speaking to you in his word. Let his truth be received into the heart, that you may be spiritualized by its living, sanctifying power. Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion.

This is a time of general departure from truth and righteousness, and now we must build the old waste places, and with interested effort, labor to raise up the foundation of many generations. "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

• If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.” “Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation. Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing into Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts

is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all the kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married."

While you hold the banner of truth firmly, proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying through the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angels' messages; all are linked together. The evidences of the abiding, ever-living truth of these grand messages, that mean so much to us, that have awakened such intense opposition from the religious world, are not extinct. Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time and place; but they live, and are to exert their power upon our religious experience while time shall last.

The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institu-

tions; all these are the instrumentalities of God to co-operate in the grand work represented by the first, second, and third angels flying through the midst of heaven, to warn the inhabitants of the world that Christ is coming the second time, with power and great glory.

The Revelator says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen." This is the same message that was given by the second angel,—Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication."

What is that wine?—Her false doctrines. She has given to the world a false Sabbath, instead of the Sabbath of the fourth commandment, and has repeated the lie Satan first told to Eve in Eden,—the natural immortality of the soul. Many kindred errors she has spread far and wide, "teaching for doctrines the commandments of men."

When Jesus began his public ministry, he cleansed the temple from its sacrilegious profanation. Almost the last act of his ministry was to cleanse the temple again. So in the last work for the warning of the world, two distinct calls are made to the churches; the second angel's message, and the voice heard from heaven, "Come out of her, my people, . . . for her sins have reached unto heaven, and God hath remembered her iniquities."

As God called the children of Israel out of Egypt, that they might keep his Sabbath, so he calls his people out of Babylon, that they may not worship the beast nor his image. The man of sin, who thought to change times and laws, has exalted himself above God, by presenting this spurious sabbath to the world; the Christian world has accepted the child of papacy, and cradled and nourished it, thus defying God by removing his memorial and setting up a rival sabbath.

After the truth has been proclaimed as a witness to all nations, at a time when every conceivable power of evil is set in operation, when minds are confused by the many voices crying, "Lo, here is Christ ; lo, he is there ; this is true, I have the message from God ; he has sent me with great light," and there is a removing of the landmarks, and an attempt to tear down the pillars of our faith,—then a more decided effort is made to exalt the false sabbath, and to cast contempt upon God himself by supplanting the day he has blessed and sanctified. This false sabbath is to be enforced by an oppressive law. Satan and his angels are wide-awake and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating the knowledge of God. When Satan is working with his lying wonders, the time has come, foretold in the Revelation, when the mighty angel that shall lighten the earth with his glory, will proclaim the fall of Babylon, and call upon God's people to forsake her.

The Lord has presented before me that those who have been in any measure blinded by the enemy, and who have not fully recovered themselves from the snare of Satan, will be in peril because they cannot discern the light from heaven, and will be inclined to accept a falsehood. This will affect the whole tenor of their thoughts, their decisions, their propositions, their counsels. The evidences that God has given are no evidence to them, because they have blinded their own eyes by choosing darkness rather than light. Then they will originate something they call light, which the Lord calls sparks of their own kindling, by which they will direct their steps. The Lord declares, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light ? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with

sparks ; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have at mine hand ; ye shall lie down in sorrow." Jesus said, " For judgment I am come unto this world, that they which see not might see ; and that they which see might be made blind." " I am come a light into the world, that whosoever believeth on me should not abide in darkness." " He that rejecteth me, and receiveth not my words, hath one that judgeth him ; the word that I have spoken, the same shall judge him in the last day."

By many, the words which the Lord sent, will be rejected, and the words that man may speak will be received as light and truth. Human wisdom will lead away from self-denial, from consecration, and will devise many things that tend to make of no effect God's messages. We cannot with any safety rely upon men who are not in close connection with God. They accept the opinions of men, but cannot discern the voice of the True Shepherd, and their influence will lead many astray, though evidence is piled upon evidence before their eyes, testifying to the truth that God's people should have for this time. The truth is calculated to turn men to Christ, to quicken their energies, subduing and softening their hearts, and inspiring them with zeal and devotion and love to God. The Sabbath truth must in no case be covered up. We must let it appear in plain contrast with error.

As the end approaches, the testimonies of God's servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time to establish Christianity upon an eternal basis, and all who believe the present truth must stand, not in their own wisdom, but in God, and raise up the foundation of many generations ; and they will be registered in the books of

heaven as repairers of the breach, the restorers of paths to dwell in. We are to maintain the truth because it is truth, in face of the bitterest opposition. God is at work upon human minds ; it is not man alone that is working. The great illuminating power is from Christ ; the brightness of his example is to be kept before the people in every discourse.

The rainbow above the throne, the bow of promise, testifies to the whole world that God will never forget his people in their struggle. Let Jesus be our theme. Let us with pen and voice present, not only the commandments of God, but the faith of Jesus. This will promote real heart piety as nothing else can. While we present the fact that men are subjects of a divine moral government, their reason teaches them that this is truth, that they owe allegiance to Jehovah. This life is our time of probation. We are placed under the discipline and government of God, to form characters and acquire habits for the higher life. Temptations will come upon us. Iniquity abounds ; where you least expect it, dark chapters will open that are most terrible, to weigh down the soul ; but we need not fail nor be discouraged while we know that the bow of promise is above the throne of God. We shall be subject to heavy trials, opposition, bereavement, affliction ; but we know that Jesus passed through all these. These experiences are valuable to us ; the advantages are not by any means confined to this short life ; they reach into eternal ages. Through patience, faith, and hope, in all the changing scenes of earth, we are forming characters for everlasting life. Everything shall work together for good to those that love God.

All the scenes of this life in which we must act a part, are to be carefully studied, for they are a part of our education. We should bring solid timbers into our character-building, for we are working both for this

life and eternal life. And as we near the close of this earth's history, we advance more rapidly in Christian growth, or we retrograde just as decidedly.

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. . . . And I will remember my covenant, . . . and the waters shall no more become a flood to destroy all flesh." In the rainbow above the throne is an everlasting testimony, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Whenever the law is presented before the people, let the teacher of the truth point to the throne arched with the rainbow of promise, the righteousness of Christ. The glory of the law is Christ; he came to magnify the law, and to make it honorable. Make it appear distinct that mercy and truth have met together in Christ, and righteousness and peace have embraced each other. It is when you are looking to his throne, offering up your penitence and praise and thanksgiving to God, that you perfect Christian character, and represent Christ to the world; you abide in Christ, and Christ abides in you; you have that peace which passes all understanding. We need constantly to meditate upon Christ, his attractive loveliness. We must direct minds to Jesus, fasten them upon him. In every discourse dwell upon the divine attributes.

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained, for this would eclipse the glory of the rainbow of promise above the throne; men could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. It is the mingling of judgment and mercy that makes salvation full and

complete. It is the blending of the two that leads us, as we view the world's Redeemer and the law of Jehovah, to exclaim, "Thy gentleness hath made me great." We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. It inspires the heart with hope, and with love for God. Mercy invites us to enter through the gates into the city of God, and justice is sacrificed to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King. If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness, purity, in all who would see God. Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken up. The change from earth to heaven will not change men's characters; the happiness of the redeemed in heaven results from the character formed in this life, after the image of Christ. The saints in heaven will first have been saints on earth.

The salvation that Christ made such a sacrifice to gain for man, is that which is alone of value, that which saves from sin, the cause of all the misery and woe in our world. Mercy extended to the sinner is constantly drawing him to Jesus. If he responds, coming in penitence, with confession, in faith laying hold of the hope set before him in the gospel, God will not despise the broken and contrite heart. Thus the law of God is not weakened, but the power of sin is broken, and the scepter of mercy is extended to the penitent sinner.

ELLEN G. WHITE.

November, 1890.

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EXISTING EVILS AND THEIR REMEDY.

My heart has been sad as I have seen so little accomplished by our laborers. The members of our churches are not incorrigible; the fault is not so much to be charged upon them as upon their teachers. Their ministers do not feed them. All heaven is actively engaged in the work for man's salvation; the rich gifts of the Holy Spirit are waiting to be given to God's human agents; but the hearts and minds of men are so fully occupied with earthly, sensual things, that there is no room to receive the treasures of grace; and that which they do not receive, they cannot impart to others. Those who are trying to teach others the Bible truth, and are not themselves sanctified through obedience to the truth, are sounding brass and a tinkling cymbal.

Those who are one with Christ have the mind of Christ, and work the works of Christ. They are ever improving, ever drawing nearer to God, ever uplifting the soul to Jesus. By beholding the world's Redeemer, they become changed into his image. A new spiritual life is created, a new motive-power supplied. When one is fully emptied of self, when every false god is cast out of the soul, the vacuum is supplied by the inflowing of the Spirit of Christ. Such a one has the faith which works by love and purifies the soul from every moral and spiritual defilement. The Holy Spirit, the Comforter, can work upon the heart, influencing, directing, so that he enjoys spiritual things. He is "after the Spirit," and he minds the things of the Spirit. He has no confidence in self; Christ is all in all. Truth is constantly being unfolded by the Holy Spirit; he receives with meekness the engrafted Word, and he gives the Lord all the glory, saying, "God has revealed them to us by his Spirit." "Now we have

received, not the spirit of the world, but the Spirit which is of God ; that we might know the things which are freely given to us of God." The Spirit that reveals, also works in him the fruits of righteousness. Christ is in him, "a well of water, springing up into everlasting life." He is a branch of the True Vine, and bears rich clusters of fruit to the glory of God. What is the character of the fruit borne?—"The fruit of the Spirit is love." Mark the words,—love, not hatred ; it is joy, not discontent and mourning ; peace, not irritation, anxiety, and manufactured trials. It is "long-suffering, gentleness, goodness, faith, meekness, temperance ; against such there is no law."

Those who have this spirit will be earnest laborers together with God ; the heavenly intelligences co-operate with them, and they go weighted with the spirit of the message of truth which they bear. They are a spectacle to the world, to angels, and to men. They are ennobled, refined, through the sanctification of the Spirit and belief of the truth. They have not brought into the treasury of the soul, wood, hay, stubble, but gold, silver, and precious stones. They speak words of solid sense, and from the treasures of the heart bring forth pure and sacred things according to the example of Christ.

The true ambassador of Christ is not given to jesting, to trifling, idle talk, for the word of God condemns this : but he is cheerful, showing forth the praises of Him who has called him out of darkness into his marvelous light. Every minister who after his discourse will engage in frivolous conversation, counteracts all the influence of his words in the sacred desk. He does no honor to God or to the truth, but brings the most sacred things down upon a level with common things, and makes of no effect the truth of heavenly origin. Those who do not walk by the rule laid down by the word of God should

be faithfully admonished, and if they fail to reform, should be deprived of their license or credentials. Otherwise the Conference that has sanctioned the labors of these men will share their guilt. It is a mercy to the unfaithful laborer himself to remove him from his position, for the rebuke of God is upon him. It is a duty enjoined by Heaven, that souls may not be contaminated by the unholy spiritual atmosphere which surrounds him. You should not cast him off as a reprobate, but let your dealing with him show him that he has mistaken his calling. The Lord has laid no such burden upon him, or if he has, the man has never taken it. He is not united to Christ ; he knows not the influence of the Holy Spirit of God upon the soul ; he has not fixed his eyes upon Jesus, and by beholding, become changed into his image.

The fruit of the Spirit is in all goodness, righteousness, and truth. "By their fruits ye shall know them." Solomon testifies, "The tongue of the just is as choice silver : the heart of the wicked is little worth." Those who are one with Christ cannot enjoy listening to trifling, cheap conversation ; much less will they engage in it themselves. If the heart is spiritual, there will be spiritual conversation, for "out of the abundance of the heart the mouth speaketh." In our words and actions our thoughts will be revealed just as they are. The life is a true unfurling of the banner, testifying what is in the heart.

What I have just written opens to you the reason why there is not more vitality in our churches. The standard of the gospel ministry is lowered unto the dust. The elders of our churches and the ministers have not all been as branches of the Living Vine, drawing nourishment from Christ ; they are not rich in spiritual knowledge and heavenly wisdom, but are dry and Christless. The words they speak in the desk may be good in

themselves, but they are powerless because the heart of the speaker is not transformed by grace. The churches would do far better without such elders and ministers.

Money is drawn from the Lord's treasury to support those who are unconverted, and need that one teach them the first principles of the gospel, which is Christ formed within, the hope of glory. When the laborers who are so lacking in spirituality believe in Christ, it will be manifest that they possess the faith that works by love and purifies the soul. The words of Paul to the Corinthians, should be heeded by all who labor for the Master: "Watch ye, stand fast in the faith, quit you like men, be strong. Let all things be done with charity."

I have felt anguish of soul as I have thus seen the true state of things. There are dishonest men in our churches, there are licentious men. There is declension in the place of constant advancement to a higher, holier standard. And there is little proper labor done by the ministers in the churches because many do not carry the burden of the souls for whom they labor. The truth has not sanctified their own hearts. O, there is need of most earnest, devoted, self-sacrificing labor,—the preaching of the truth, preaching Christ, and living Christ. O that all our workers would be laborers together with God, not trifling with time, not trifling with sacred responsibilities, but representing Christ in all things, watching for souls as they that must give an account; day by day, hour by hour, living in the channel of light: in the churches, and among the people, in cities and villages, diffusing the light received from the Sun of Righteousness. In order to do this, they must devote much time to prayer. Brethren, be instant in prayer. When in society, when compelled to be among the frivolous, the careless and inconsiderate, dart up your petitions to heaven, that the God of all grace may

keep your souls in the love of Christ. When the workers are thus connected with God, there will be continual growth in every church.

Then the finances will be in a prosperous condition. Now the books of heaven bear the record of robbery toward God in a large degree in tithes and offerings. Men who have been pioneers in the work are becoming disheartened, but they ought not to be. Jesus is their example ; of him it is written, "He shall not fail nor be discouraged." For all who are disheartened there is but one remedy,—faith, work, and prayer. Cease to think gloomy thoughts. Let every member fall on the rock, Christ Jesus, and be broken. Then Jesus will fashion the character after his own likeness. Discord and strife will die a natural death, because they have nothing to feed upon.

Those who are joined to Christ, the Living Vine, will bear the very same kind of fruit as does the parent stock. Christ was the pattern minister. He was the greatest teacher the world ever knew. He gave to his followers, for them to repeat to us, lessons of the utmost importance concerning the salvation of the soul. It is by believing and receiving him that we secure our own salvation, and when we believe on him, we cannot keep it to ourselves ; we shall tell others what Christ has done for us.

There can be no careless disregard of his word without the terrible consequence that always follows backsliding and neglect. Many have not the spirit of Christ, and thus give evidence that they are none of his ; and yet this very class are seeking to tell others how to be saved. There is need of humiliation of souls before God, need of confession of sins and restitution. There has been unbelief, there has been dishonesty ; a spirit of murmuring has been communicated from one to another in the ranks of Sabbath-keepers. They do not

discern spiritual things. Discouraging words have been spoken. Do not indulge this spirit, dear brethren and sisters. You please the enemy in so doing. You cannot afford to garner the harvest that will be thus produced.

You who have been withholding your means from the cause of God, read the book of Malachi, and see what is spoken there in regard to tithes and offerings. Cannot you see that it is not best under any circumstances to withhold your tithes and offerings because you are not in harmony with everything your brethren do? The tithes and offerings are not the property of any man, but are to be used in doing a certain work for God. Unworthy ministers may receive some of the means thus raised, but dare any one, because of this, withhold from the treasury, and brave the curse of God? I dare not. I pay my tithes gladly and freely, saying, as did David, "Of thine own have we given thee." A selfish withholding from God will tend to poverty in our own souls. Act your part, my brethren and sisters. God loves you, and he stands at the helm. If the Conference business is not managed according to the order of the Lord, that is the sin of the erring ones. The Lord will not hold you responsible for it, if you do what you can to correct the evil. But do not commit sin yourselves by withholding from God his own property. "Cursed be he that doeth the work of the Lord negligently," or deceitfully.

When persons declare that they will not pay their tithes because the means are not used as they think they ought to be, will the elder of the church or the minister sympathize with the sinners? Will he aid the enemy in his work? or will he, as a wise man, endued with knowledge, go to work to correct the evil, and thus remove the stumbling-block? But, brethren, do not be unfaithful in your lot. Stand in your place.

Do not, by your neglect of duty, increase our financial difficulties.

If you open your minds and hearts to the insinuations and suggestions of Satan, you will be led to act a part similar to that of the unfaithful spies. Instead of trusting in God to bring victory, instead of inspiring hearts with firm faith in the leadings of his Spirit, you will talk and act as did the spies. Can you afford to do this? No, no; let your voice be heard echoing the words of faithful Caleb, concerning the land of promise: "Let us go up at once and possess it." Caleb and Joshua "spake unto all the children of Israel, saying, The land which we passed through to search it, is an exceedingly good land. If the Lord delight in us, then he will bring us into this land, and give it to us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not." This is the spirit that dwelt in Caleb and Joshua.

When doubts and murmurings are expressed because of the trials in the way to the heavenly Canaan, let not the elders, the ministers, the presidents, by their words of unsanctified sympathy, water the seeds of disaffection, and then present the matter in an exaggerated light to others, as if a terrible rebellion were about to take place, and suppose they are helping the cause of God in so doing. They strengthen the suggestions and temptations of the prince of darkness, and open a wide door for the enemy to enter and take possession of the souls of the people, as he did under the false report of the unfaithful spies. The false and cruel words of discouragement spoken by the unfaithful spies were received by the people, and excited them to desperation. They felt that they were greatly abused, and they mourned and lamented over themselves, and manifested distrust

of God, forgetting his mighty works in delivering them from Egyptian bondage, opening the Red Sea before them, and destroying their pursuing foes. Let not one in our ranks be so ungrateful, so forgetful of God, as to repeat the sin of murmuring, rebellious Israel.

God's people are tempted and tried because they cannot see the spirit of consecration and self-sacrifice to God in all who manage important interests, and many act as though Jesus were buried in Joseph's new tomb, and a great stone rolled before the door. I wish to proclaim with voice and pen, Jesus has risen! he has risen! He is a living Saviour, the Head of the Church. He is the Good Shepherd. "The sheep follow him; for they know his voice. And a stranger will they not follow." When things become entangled, and cannot be easily adjusted, we are not to lose heart and courage and faith, and talk doubts and unbelief. Discouragement will spread, and become as a deadly malady. Again and again during the last forty years of our experience we have been brought into strait places, but the Lord's own power, not human philosophy or wisdom, set things straight. The Lord made his voice to be heard, guarding against rebellion, the seeds of which are sown in the hearts that are not right with God. It is the Lord that has saved us from rebellion and apostasy. We cannot fall as long as we hope and trust in God. Let every soul of us, ministers and people, say, as did Paul, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air," but with a holy faith and hope, in expectation of winning the prize. Say to your soul, "Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God." By precept and example encourage faith, confidence, assurance. This is the work of the Comforter, and it is your work to co-operate with God's agencies. A discouraged man can do nothing to uplift others. A

discouraged church can only sow doubts, complaints, and disaffection. Let all this be cleansed from us. Cease looking to the darkness ; look to the light, rejoice in the hope of the glory of God. Show that you trust in God to work with his mighty agencies for the upbuilding of his cause, the spread of his truth. Let every ear be sanctified to hear aright ; let every eye be sanctified to see aright, let the tongue be sanctified to speak aright, and the heart have the treasures of goodness and love ; for out of it are the issues of life.

Look up, and if one tells you that things are all wrong, tell him the Lord Jesus knows all about it, and just close the heart against doubt and unbelief. Look up, and say, My treasure is laid up on high. Through Christ we shall reach the end of the journey, if we hold fast the profession of our faith. “ Cast not away therefore your confidence, which hath great recompense of reward ; for ye have need of patience, that after ye have done the will of God, ye might receive the promise.” Do the work of God diligently and with faith. “ Press toward the mark for the prize of the high calling of God in Christ Jesus.”

ELLEN G. WHITE.

Aug. 10, 1890.

PERSONAL DEVOTION SADLY NEGLECTED.

THOSE who have not lost their first love will have a care for the souls of those with whom they are associated ; but if one in a responsible position is found whose morals are tainted with dishonesty or impurity, be on your guard that his godless spirit and example do not contaminate your soul, and so the contagion of evil spread. The moral tone of piety among us must be raised, and in order that it may be, we must take time for the personal culture of heart religion. Let each one feel, I must be an example in patience ; I must do good

whether others appreciate my motives or not ; I must not stand allied with evil, or cover it with a mantle of false charity. Bible charity is not sentimentalism, but love in active exercise. To heal the hurt of the daughter of my people slightly, saying, "Peace, peace," when there is no peace, is called charity. To confederate together, to call sin holiness and truth, is called charity ; but it is the counterfeit article.

The false and the spurious are in the world, and we should closely examine our hearts that we may know whether or not we possess genuine charity. Genuine charity will not create distrust and evil work. It will not blunt the sword of the Spirit so that it does no execution. Those who would cover evil under false charity, say to the sinner, "It shall be well with thee." Thank God, there is a charity that will not be corrupted ; there is a wisdom that cometh from above, that is (mark it) first pure, then peaceable, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace. This is a description of heaven-born, heaven-bred charity. Charity hates the sin, but loves the sinner, and will warn him faithfully of his danger, pointing him to the Lamb of God who taketh away the sin of the world. Sin is not to be cloaked, but to be taken away. The love that is of heavenly birth is a resistless power, and it can be obtained only by a living connection with God. Would you move the hearts of men, you must come into actual contact with the God of love. God must first take hold of you if you would take hold of others.

But instead of desiring such an exalted position as to become a laborer together with God, ministers and physicians, men of responsibility, seek pre-eminence among their brethren, and strive to obtain the highest wages for their services. Sin always attends such ambi-

tion. How faint is the line of demarkation between the church and the world ! But why should you try to blend the service of God and mammon ? The world's Redeemer has declared, "Ye cannot serve two masters." The people of God can be united only through the power of the Holy Ghost, and this is the union which will stand the test. <

Christ prayed that his people might be one as he and the Father were one. But can this union exist, can spiritual life be maintained, if you fail to associate with those of like precious faith in close Christian fellowship and devotion ? If you think you can live a Christian life without taking advantage of Christian privileges, you are deceived by the enemy of your soul. I am terribly in earnest to cry aloud and spare not, and show my people their transgression, and the house of Jacob their sins. In whatever occupation you may be, whether physicians, merchants, ministers, or men in other walks of life, you have no right to load yourselves down with heavy burdens and grievous to be borne, to be pressed under many and varied responsibilities, until you feel that you have no time to pray, and excuse yourself on the plea that you have so much to do. If you have much to do, how essential it is that you have the Lord God of Israel to stand by your side, that you may bear the yoke evenly with Him who was meek and lowly in heart. Christ says, "Without me ye can do nothing." You may well be alarmed for your soul if you allow cares to supplant the truth of God in the heart. If your associates are worldlings who flatter you, telling you how smart you are, and what great things you can do, and you love this unhallowed nonsense, you may well feel that you are in peril ; for your moral taste is perverted, your perceptions are blunted. You have forsaken the cool snow-waters of Lebanon for water that comes from another place. You cannot preserve your spirituality

unless you feed on Christ, eating his flesh and drinking his blood. Every moment is charged with eternal responsibilities. In the dealings of man with his fellow-man, every transaction may be marked with the highest integrity ; and yet, though justice and equity mark your business affairs, you must not permit yourself to be so engrossed with the things of time that you will fail to give attention to the things of eternal interest. The mind and body must not be treated with indiscretion. You must not act presumptuously, for you are not your own, you have been bought with a price, and are under obligation to keep God's property in a good condition. You are not required to protract your labors until you are worn out and exhausted, and cannot engage in religious exercises for the preservation of spiritual health. When you make your spiritual prosperity a thing of secondary importance, you abuse the property of God. By undue devotion to business, you defraud the soul of the opportunity to feast upon the words of eternal life, and so receive not the sustenance and inspiration necessary for the maintenance of spiritual life. Thus you fail to become the light of the world, and cannot represent your professed Lord to the people with whom you associate.

It is true that every moment is precious, and not one of them is to be wasted ; but it is when you obtain the grace of the Holy Spirit through faith in God that you are qualified for the performance of your various duties, and can work with an eye single to the glory of God. Look at the days and weeks and months of the past, and see if your life service has not been one long, complicated robbery of God, because you have failed to remember him, and have left eternity out of your reckoning. By neglecting spiritual things, you have not only robbed your own soul, but the souls of your family ; for by seeking temporal enrichment to the

neglect of heavenly enlightenment, you have not been in a condition, either physically or mentally, to educate and train your children to keep the way of the Lord. How long shall this kind of robbery continue on the part of men who place a high estimate upon their services, and yet leave out of their work the one thing that makes their labors acceptable to God, — heart devotion, true piety? You dismiss God from your thoughts, pray scarcely at all, and yet claim for the exercise of your finite wisdom a large compensation in money. And yet Christ declares, “Without me ye can do nothing.” “What shall it profit a man if he gain the whole world and lose his own soul?” Will you exchange your hope of heaven for worldly gain? Many are doing this very thing. Satan has held out his tempting bribe, and they have accepted his terms. Should the tree be cut down, it would lie prone to the earth,—lost, lost, eternally lost!

ELLEN G. WHITE.

THE WORK OF FAITH.

WE are to be diligent workers. An idle man is one of the most miserable of God’s creatures. And to be idle in the great work which Christ gave his life to accomplish, is the worst kind of idleness. Our spiritual faculties will die without exercise. Satan is never idle in seeking our destruction. All heaven is actively engaged in preparing a people for the second coming of Christ to our world. “We are laborers together with God.” The end of all things is at hand, and we must work while it is day, for the night cometh, in which no man can work.

Our interests and powers are to be enlisted in the work of proclaiming Christ and him crucified, preparing the way for his second appearing. Lift him up, the Man of Calvary. Place yourselves in the divine current, where

you can receive the heavenly inspiration, for you may have it ; then point the weary, the heavy-laden, the poor, the broken-hearted, perplexed soul to Jesus, the Source of all spiritual strength. Be faithful minute-men to show forth the praises of him who hath called you out of darkness into his marvelous light. Tell it with pen and voice, that Jesus lives to make intercession for us. Time is passing ; the end is near. We must work while it is day. You can unite with the great Master-Worker ; we can follow the self-denying Redeemer through his pilgrimage of matchless love on earth. Jesus came to magnify the law and make it honorable. He died to exalt the law of God, testifying of its changeless character ; and as we proclaim God's law, we may look unto Jesus, and be comforted with the assurance, "Lo, I am with you alway, even unto the end of the world." The same Jesus that walked with his disciples, that taught them upon earth, that toiled and suffered in his human nature, is with us in his divine power. He is at our right hand to help us in every emergency. Let us lift up Jesus, and reveal the Bible foundation for our faith.

There has been among the believers, dissension, unbelief, and jealousy, and on the part of some, a firm resistance of light from heaven. I have been shown that those who have resisted light will never see clearly again, unless they humble their hearts before God, and confess their backslidings, their prejudice, their hatred of the light which God has sent, which, if accepted, would make them wise unto salvation. Formality, worldly wisdom, worldly caution, worldly policy, will appear to many to be the very power of God, but when accepted, it stands as an obstacle to prevent God's light, in warnings, reproof, and counsel, from coming to the world.

Satan is now working with all his insinuating, deceiving power, to lead men away from the work of the third

angel's message, which is to be proclaimed with mighty power. If Satan sees that the Lord is blessing his people and preparing them to discern his delusions, he will work with his masterly power to bring in fanaticism on the one hand, and cold formalism on the other, that he may gather in a harvest of souls. Now is our time to watch unceasingly. Watch, bar the way against the least step of advance that Satan may make among us.

There are dangers to be guarded against on the right hand and on the left. There will be inexperienced ones, newly come to the faith, who need to be strengthened, and to have a correct example set before them. Some will not make a right use of the doctrine of justification by faith. They will present it in a one-sided manner. Others will seize the ideas that have not been correctly presented, and will go clear over the mark, ignoring works altogether. Now, genuine faith always works by love. It supplies a motive power. Faith is not an opiate, but a stimulant. When you look to Calvary, it is not to quiet your soul in the non-performance of duty, not to compose yourself for sleep, but to create faith in Jesus, faith that will work, and purify the soul from all the slime of selfishness. When we lay hold of Christ by faith, our work has but just begun. Every one has corrupt and sinful habits, that must be overcome through vigorous warfare. Every soul must fight the fight of faith. If he is a follower of Christ, he cannot be sharp in deal, he cannot be hard-hearted, devoid of sympathy ; he cannot be coarse in speech ; he cannot be a surmiser of evil, an accuser of the brethren ; he cannot be full of pomposity and self-esteem ; he cannot be overbearing, nor can he use harsh words, and censure and condemn.

The labor of love springs from the work of faith. Bible religion means constant work. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." "Work

out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure." We are to be "zealous of good works;" "be careful to maintain good works." And the True Witness says, "I know thy works." While it is true that our busy activities will not in themselves insure salvation, it is also true that faith which unites us to Christ will stir the soul to activity.

Those who have no time to give attention to their own souls, to examine themselves daily whether they be in the love of God, and to place themselves in the channel of light, will have time to give to the suggestions of Satan and the working out of his plans. Satan will insinuate himself by little wedges, that widen as they make a place for themselves. There will be a gradual adoption of worldly policy. The specious devices of Satan will be brought into the special work of God at this time.

ELLEN G. WHITE.

THE CRISIS IMMINENT.

I AM deeply exercised in mind in reference to the low standard of piety among our people. And when I think of the woes passed on Capernaum, I think of how much heavier will come the condemnation upon those who know the truth and have not walked according to the truth, but in the sparks of their own kindling. In the night seasons I am addressing the people in a very solemn manner, beseeching them to ask their own consciences, What am I? Am I a Christian, or am I not? Is my heart renewed? Has the transforming grace of God moulded my character? Are my sins repented of? Are they confessed? Are they forgiven? Am I one with Christ as he is one with the Father? Do I hate what I once loved? Do I now love what I once hated?

Do I count all things but loss for the excellency of the knowledge of Christ Jesus? Do I feel I am the purchased possession of Jesus Christ, and that every hour I must consecrate myself to his service?

We are standing upon the threshold of great and solemn events. The whole earth is to be lightened with the glory of the Lord as the waters cover the channels of the great deep. Prophecies are being fulfilled, and stormy times are before us. Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early. The angels are holding the four winds, that they shall not blow, until the specified work of warning is given to the world; but the storm is gathering, the clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night.

Many smiled and would not believe when we told them, twenty and thirty years ago, that the Sunday would be urged upon all the world, and a law be made to compel its observance, and force conscience. We see it being fulfilled. All that God has said of the future will surely come to pass; not one thing will fail of all that he has spoken. Protestantism is now reaching hands across the gulf to clasp hands with papacy, and a confederacy is being formed to trample out of sight the Sabbath of the fourth commandment; and the man of sin, who, at the instigation of Satan, instituted the spurious sabbath, this child of papacy, will be exalted to take the place of God.

All heaven is represented to me as watching the unfolding of events. A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised. The ar-

memory of heaven is open ; all the universe of God and its equipments are ready. One word has justice to speak, and there will be terrific representations upon the earth, of the wrath of God. There will be voices and thunderings and lightnings and earthquakes and universal desolation. Every movement in the universe of heaven is to prepare the world for the great crisis.

Intensity is taking possession of every earthly element ; and as a people who have had great light and wonderful knowledge, many of them are represented by the five sleeping virgins with their lamps, but no oil in their vessels ; cold, senseless, with a feeble, waning piety. While a new life is being diffused and is springing up from beneath and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle, a new light and life and power is descending from on high, and taking possession of God's people who are not dead, as many now are, in trespasses and sins. The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, presented before the people, that they may contend for the glory of God, and work everywhere in the byways and highways of life, for the saving of the souls of their fellow-men. The only rock that is sure and steadfast is the Rock of Ages. Those only who build on this Rock are secure.

Those who are carnally minded now, notwithstanding the warnings given of God in his word and through the testimonies of his Spirit, will never unite with the holy family of the redeemed. They are sensual, debased in thought, and abominable in the sight of God. They have never been sanctified through the truth. They are not partakers of the divine nature, have never overcome self and the world with its affections and lusts. These characters are all through our churches, and as the re-

sult the churches are weak and sickly and ready to die. There must be no indifferent testimony borne now, but a decided, pointed testimony, rebuking every impurity, and exalting Jesus. We must as a people be in the attitude of expectation, working and waiting and watching and praying.

This blessed hope of the second appearing of Christ needs to be presented often to the people, with its solemn realities ; looking for the soon appearing of our Lord Jesus to come in his glory, will lead to the regarding of earthly things as emptiness and nothingness. All worldly honor or distinction is of no value, for the true believer lives above the world ; his steps are advancing heavenward. He is a pilgrim and stranger. His citizenship is above. He is gathering the sunbeams of the righteousness of Christ into his soul, that he may be a burning and shining light in the moral darkness that has enshrouded the world. What vigorous faith, what lively hope, what fervent love, what holy, consecrated zeal for God is seen in him, and what a decided distinction between him and the world ! “ Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” “ Watch ye therefore, for ye know not what hour your Lord doth come.” “ Therefore be ye ready also ; for in such an hour as ye think not the Son of man cometh.” “ Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments.” ELLEN G. WHITE.

Melbourne, Australia, Feb. 18, 1892.

NOTE.— We trust those who have received this little document, together with the “ Notes on Health and Temperance Topics,” have appreciated the timely admonitions and instruction contained therein. The General Conference has, of course, been to some expense in getting these out, and if any who have received them feel like contributing something toward defraying the expense, the same can be sent to the Secretary of the S. D. A. General Conference, Battle Creek, Mich.

O. A. O.

SPECIAL TESTIMONY TO OUR MINISTERS.—NO. 2.

Dear Brethren in the Ministry :—

We feel it our duty to again send you some selections from recent writings from Sister E. G. White, that have not as yet been in print, and also to call attention to some very important extracts from writings which have already been published. We do this to bring the truths contained therein fresh to your minds ; for they are worthy of most careful consideration.

There never was a time when the responsibility of the gospel ministry was so great as at present. Few really appreciate this. As a people we have received great light, and therefore our responsibility is proportionately great. Late developments indicate that we are entering on a new era in our work. The events for which we have been looking as indicative of the closing scenes of this world's history, are here. By what has already taken place in the line of religious legislation, it is not difficult to ascertain our position. The image to the beast is virtually formed : it only remains that the further specification of the prophecy as to what it is to do, shall fully develop. The spirit of the dragon is quite manifest, and nothing is more certain than that the time has come when everything around us will move with a rapidity before unknown in our work.

We see also, wherever we look, white fields, ready for the harvest. At home and abroad the calls for help are so numerous that we cannot begin to fill them. Our

soul is greatly burdened over this matter, even to distress, because, professing to be representatives of "the last message of mercy" in this solemn time, our lives and actions do not correspond with our profession. Our people are far from being what they ought to be, and I fear that we as ministers are greatly to blame for such a state of things as we find among the churches. We have been so slow and hesitating, and so full of doubt and darkness, that we many times find our lay brethren much more ready to respond to the testimony of the Lord than do many in the ministry. This is sad, very sad, indeed. There needs to be a thorough waking up, and earnest, heartfelt repentance, that we may get into a position where God can work with us.

On every side we have evidences that the message is rising, and about to go with power. The angel spoken of in Rev. 18 : 1, "having great power ; and the earth was lightened with his glory," is about to do his work. But it is possible that we may be so blinded by sin that we will no more discern the work of God at this time than did the Jews in the days of Christ. The light was there, but they saw it not. The power of God was manifested, but their hearts were shut against it, and they could not receive it.

For three years the Spirit of God has been especially appealing to our ministry and people, to cast aside their cloak of self-righteousness and to seek the righteousness which is of God by faith in Christ Jesus ; but O, how slow and hesitating we have been ! Instead of feeling a poverty of spirit, and instead of hungering and thirsting for righteousness, we have felt rich and increased with goods, and in need of nothing. The testimony and earnest entreaties of the Spirit of God have not found that response in our hearts that God designed they should. In some instances, we have felt free even to criticise the testimony and warnings sent by God for our good. This is a serious matter.

What is the result? — It is a coldness of heart, a barrenness of soul, that is truly alarming. So manifest is this that in many instances our ministrations are a source of discouragement and darkness. The worst of all is, that the situation is not realized. There is a feeling of ease and carnal security. With many, even though their work is worse than no work at all to the Conference, perfect freedom is felt in reporting full time or nearly so, and it is expected that the auditing committee will deal liberally with them. Such work is a source of much discouragement to the churches and the Conference, and has a tendency to restrain the liberalities of the brethren. Thus one evil follows another. These professed laborers for God are scattering, instead of gathering with Christ.

Is it not time to raise a voice of warning? Is it not time for each individual to take these things home to himself, and ask, "Is it I?" We are generally so ready to apply reproofs and warnings to some one else, or to feel that the message is of little consequence, and so pass it by unheeded. If we had followed the instruction God has been giving us all these years, we would not now be in the condition which we have described. I will here append a few extracts from testimonies that have been in circulation among us for years: —

"The word of God was preached by his ministers in early days 'in the demonstration of the Spirit, and with power.' The hearts of men were stirred by the proclamation of the gospel. Why is it that the preaching of the truth has now so little power to move the people? Is God less willing to bestow his blessings upon the laborers in his cause in this age than in the apostles' day? . . .

"We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more to-day. Moral darkness, like a funeral pall, covers the earth. All manner of false doctrines, heresies, and Satanic deceptions are misleading the minds of men,

Without the Spirit and power of God, it will be in vain that we labor to present the truth. . . .

“Many of our ministers, in their discourses, dwell too largely upon theory, and not enough on practical godliness. They have an intellectual knowledge of the truth, but their hearts are untouched with the genuine fervor of the love of Christ. Many have gained by the study of our publications a knowledge of the arguments that sustain the truth, but they have not become Bible students for themselves. They are not constantly seeking for a deeper and more thorough knowledge of the plan of salvation as revealed in the Scriptures. While preaching to others, they are becoming dwarfs in religious growth. They do not often go before God to plead for his Spirit and grace, that they may rightly present Christ to the world. . . .

“If we have the spirit of Christ, we shall work as he worked ; we shall catch the very ideas of the Man of Nazareth, and present them to the people. If, in the place of formal professors and unconverted ministers, we were indeed followers of Christ, we would present the truth with such meekness and fervor, and would so exemplify it in our lives, that the world would not be continually questioning whether we believe what we profess. The message borne in the love of Christ, with the worth of souls constantly before us, would win even from worldlings the decision, ‘They are like Jesus.’ . . .

“Satan’s snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people. Lightness, vanity, love of ease and pleasure, selfishness, and impurity, are increasing among us. There is need now of men who are firm and fearless in declaring the whole counsel of God ; men who will not sleep as do others, but watch and be sober. Knowing as I do the great lack of holiness and power with our ministers, I am deeply pained to see the efforts for self-exaltation. If they could but see Jesus as he is, and themselves as they are, so weak, so inefficient, so unlike their Master, they would say, If my name may be written in the obscurest part of the book of life, it is enough for me, so unworthy am I of his notice. . . .

“Heaven is not closed against the fervent prayers of the righteous. Elijah was a man subject to like pas-

sions as we are, yet the Lord heard, and in a most striking manner answered, his petitions. The only reason for our lack of power with God is to be found in ourselves. If the inner life of many who profess the truth were presented before them, they would not claim to be Christians. They are not growing in grace. A hurried prayer is offered now and then, but there is no real communion with God." — *Testimony for the Church*, "No. 31, pp. 153-157.

"I looked to see the humility of soul that should ever sit as a fitting garment upon our ministers, but it was not upon them. I looked for the deep love for souls that the Master said they should possess, but they had it not. I listened for the earnest prayers offered with tears and anguish of soul because of the impenitent and unbelieving in their own homes and in the church, but heard them not. I listened for the appeals made in the demonstration of the Spirit, but these were missing. I looked for the burden-bearers, who in such a time as this should be weeping between the porch and the altar, crying, Spare thy people, Lord, and give not thine heritage to reproach; but I heard no such supplications. A few earnest, humble ones were seeking the Lord. At some of these meetings one or two ministers felt the burden, and were weighed down as a cart beneath sheaves. But a large majority of the ministers had no more sense of the sacredness of their work than children. . . .

"There are many flippant talkers of Bible truth, whose souls are as barren of the Spirit of God as were the hills of Gilboa of dew and rain. But what we need is men who are thoroughly converted themselves, and can teach others how to give their hearts to God. The power of godliness has almost ceased to be in our churches. And why is this? The Lord is still waiting to be gracious; he has not closed the windows of heaven. We have separated ourselves from him. We need to fix the eye of faith upon the cross, and believe that Jesus is our strength, our salvation.

"As we see so little burden of the work resting upon ministers and people, we inquire, When the Lord comes, shall he find faith on the earth? It is faith that is lacking. God has an abundance of grace and power awaiting our demand. But the reason we do not feel our great need of it is because we look to ourselves and not to Jesus. We do not exalt Jesus and rely wholly upon his merits." — *Idem*, pp. 161-163.

This is no unmeaning language. This testimony has been with us for ten years, but how has it been heeded ? Had we sought the Lord as we are here exhorted to do, then the situation would have been far different from what it now is. The past ten years have not witnessed the advancement and growth in the work that God designed there should be. The success that has attended our ministry has not been what God would have been pleased to have it. Comparatively few persons have entered the ministry during this period. In some of our large Conferences, there are years that pass without a single ordination to the gospel ministry. This is not as it should be, considering the great demand for laborers. Take careful note of the following paragraph : —

“Great demands are everywhere made for the light which God has given to his people ; but these calls are for the most part in vain. Who feels the burden of consecrating himself to God and to his work ? Where are the young men who are qualifying themselves to answer these calls ? Vast territories are opened before us, where the light of truth has never penetrated. Which-ever way we look we see rich harvests ready to be gathered, but there are none to do the reaping. Prayers are offered for the triumph of the truth. What do your prayers mean, brethren ? What kind of success do you desire ? — a success to suit your indolence, your selfish indulgence ? — a success that will sustain and support itself without any effort on your part ?” — *Idem*, p. 199.

Yes, there never was a time in our experience when there were so many doors and hearts open for the truth, nor when there were so many calls for help as now ; but O, how poorly prepared we are to respond to these calls ! This is a sad state of affairs. But it cannot continue this way ; there must be a change, there will be a change.

In a recent testimony I read these words : —

“Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised. The armory of heaven

is open ; all the universe of God and its equipments are ready. . . . Every movement in the universe of heaven is to prepare the world for the great crisis. Intensity is taking possession of every earthly element ; and as a people who have had great light and wonderful knowledge, many of them are represented by the five sleeping virgins with their lamps, but no oil in their vessels ; cold, senseless, with a feeble, waning piety. While a new life is being diffused and is springing up from beneath and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle, a new light and life and power is descending from on high, and taking possession of God's people who are not dead, as many now are, in trespasses and sins." — *Appeal to Ministers and Conference Committees,* pp. 38, 39.

The time has already come when new light and life and power are descending from on high, and taking possession of God's people. We know this to be so, for we have been witnesses to this fact in recent meetings. The onward movement has already begun. That the message is now rising there can be no question.

This is the time, too, when the message to the Laodicean church will do its work, and there will be more of a shaking than we have seen as yet. "Some will not bear this strait testimony. They will rise up against it, and this is what will cause a shaking among God's people." Please read carefully the chapter on page 131 in "Early Writings," entitled "The Shaking." The very experience here described is that which we may expect to have from now on to the end. My dear brethren in the ministry, shall we be found among the following : "I saw some, with strong faith and agonizing cries, pleading with God" ? or shall we be found among another class ? described thus : "Some, I saw, did not partake in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. "

We are in danger. We have been repeatedly told, as

ministers, in extracts quoted in this article, that we are not in possession of that interceding power with God that we ought to have. Will we now be admonished? will we now seek God? We are so much in need of efficient, earnest, God-fearing laborers! Everywhere fields already white are ready for the harvest. The work in our home Conferences is by no means finished. No, no; what we have already done may in truth be said to be only a beginning. Then think of the vast numbers of people in other fields, reaching out their hands to us for help. For many of these fields we have as yet done nothing. This is a matter of serious importance. Truly, here is need for humiliation of soul; need for the servants of God to weep between the porch and the altar. What can we do or say that will cause an awakening from sleep to a full realization of the situation? The blessing of God is "*waiting our demand and reception.*" We need not grope our way in doubt and darkness.

In the following testimony our dangers are again pointed out to us in a way that we cannot misunderstand. The question is, Will we take heed to the counsel of God, and seek him with all the heart, or will we treat these warnings with the neglect and indifference that we have many times in the past? God is in earnest with us, and we must not be slow to respond.

O. A. OLSEN.

REASONS FOR INEFFICIENCY, AND THE REMEDY.

I WOULD address those who preach the word: "The entrance of thy word giveth light; it giveth understanding unto the simple." All the advantages and privileges that may be multiplied for your benefit, that you should be educated and trained, rooted and grounded in the truth, will be no real help to you personally unless the mind and heart is opened so that truth shall find entrance, and you make a conscientious surrender of every habit and practice, and every sin, that has closed the door against Jesus. Let the light from Christ search every dark corner of the soul; with earnest determination adopt a right course of action. If you hold onto a wrong course, as many of you are now doing; if the truth does not work in you with transforming power, so that you obey it from the heart, because you love its pure principles, be sure that for you the truth will lose its vitalizing power, and sin will strengthen. This is why many are not efficient agents for the Master. They are constantly making provision to please and glorify themselves, or they cherish lust in the heart. True, they assent to the law of ten commandments, and many teach the law in theory; but they do not cherish its principles. They do not obey the command of God to be pure, to love God supremely, and their neighbor as themselves. While constantly living a lie, can such have strength? Can they have confidence? Will such become efficient workers for God?

The Saviour prayed for his disciples, "Sanctify them through thy truth; thy word is truth." But if the re-

ceiver of Bible knowledge makes no change in his habits or practices to correspond to the light of truth, what then? The spirit is warring against the flesh, and the flesh against the spirit; and one of these must conquer. If the truth sanctifies the soul, sin is hated and shunned, because Christ is accepted as an honored guest. But Christ cannot share a divided heart; sin and Jesus are never in co-partnership. He who accepts the truth in sincerity, who eats the flesh and drinks the blood of the Son of God, has eternal life. "The words that I speak unto you," said Jesus, "they are spirit and they are life." When the receiver of truth co-operates with the Holy Spirit, he will go weighted with the burden of the message to souls; he will never be merely a sermonizer. He will enter heart and soul into the great work of seeking and saving that which is lost. Practicing the religion of Christ, he will accomplish a good work in winning souls.

Every believer is under bonds to God to be spiritually minded, keeping himself in the channel of light, that he may let his light shine to the world. When all those who are engaged in the sacred work of the ministry shall grow in grace and in the knowledge of our Lord and Saviour, they will hate sin and all selfishness. A moral renovation is constantly going on; as they continue looking to Jesus, they become conformed to his image, and are found complete in him, not having their own righteousness, but the righteousness that is in Christ Jesus our Lord.

The great advantage of the ministerial institutes are not half appreciated. They are rich in opportunities, but do not accomplish half what they should, because those who attend them do not practice the truth which is presented before them in clear lines. Many who are explaining the Scriptures to others have not conscientiously and entirely surrendered mind and heart and life to the control of the Holy Spirit. They love sin, and

cling to it. I have been shown that impure practices, pride, selfishness, self-glorying, have closed the door of the heart, even of those who teach the truth to others, so that the frown of God is upon them. Cannot some renovating power take hold of them? Have they fallen a prey to a moral disease which is incurable because they themselves refuse to be cured? O that every one who labors in word and doctrine would heed the words of Paul, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

How my heart goes out in rejoicing for those who walk in humility of mind, who love and fear God. They possess a power far more valuable than learning or eloquence. "The fear of the Lord is the beginning of wisdom;" and his love and fear are like a thread of gold uniting the human agent to the divine. Thus all the movements of life are simplified. When the children of God are struggling with temptation, battling against the passions of the natural heart, faith connects the soul with the only One who can give help, and they are overcomers.

May the Lord work upon the hearts of those who have received great light, that they may depart from all iniquity. Behold the cross of Calvary. There is Jesus, who gave his life, not that men might continue in sin, not that they may have license to break the law of God, but that through this infinite sacrifice they may be saved from all sin. Said Christ, "I sanctify myself, that they also might be sanctified," by the perfection of his example. Will those who preach the truth to others be sanctified by the truth themselves? Will they love the Lord with heart and mind and soul, and their neighbor as themselves? Will they meet the highest standard of Christian character? Are their tastes elevated, their appetites controlled? Are they cherishing only

noble sentiments, strong, deep sympathy, and pure purposes, that they may indeed be laborers together with God? We must have the Holy Spirit to sustain us in the conflict; for "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

ELLEN G. WHITE.

Melbourne, Australia, July 3, 1892.

NEED OF DIVINE POWER AND WISDOM.

WE have been asked why it is that there is so little power in the churches, why there is so little efficiency among our teachers. The answer is that it is because known sin in various forms is cherished among the professed followers of Christ, and the conscience becomes hardened by long violation. The answer is that men do not walk with God, but separate company with Jesus, and as a result we see manifested in the church selfishness, covetousness, pride, strife, contention, hard-heartedness, licentiousness, and evil practices. Even among those who preach the sacred word of God, this state of evil is found, and unless there is thorough reformation among those who are unholy and unsanctified, it would be better that such men should leave the ministry, and choose some other occupation, where their unregenerate thoughts would not bring disaster upon the people of God.

The apostle exhorts the brethren, saying, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand in the evil day, and having done all to stand." O what a day is before us! What sift-

ing will there be among those who claim to be the children of God ! The unjust will be found among the just. Those who have great light and who have not walked in it, will have darkness corresponding to the light they have despised. We have need to heed the lesson contained in the words of Paul, "But I keep under my body and bring it into subjection, lest that by any means when I have preached to others, I myself should be a castaway." The enemy is diligently working to see who he can add to the ranks of apostasy ; but the Lord is soon coming, and ere long every case will be decided for eternity. Those whose works correspond with the light graciously given them, will be numbered on the Lord's side.

We are waiting and watching for the grand and awful scene which will close up this earth's history. But we are not simply to be waiting ; we are to be vigilantly working with reference to this solemn event. The living church of God will be waiting, watching, and working. None are to stand in a neutral position. All are to represent Christ in active, earnest effort to save perishing souls. Will the church fold her hands now ? Shall we sleep as is represented in the parable of the foolish virgins ? Every precaution is to be taken now ; for hap-hazard work will result in spiritual declension, and that day will overtake us as a thief. The mind needs to be strengthened, to look deep, and discern the reasons of our faith. The soul-temple is to be purified by the truth ; for only the pure in heart will be able to stand against the wiles of Satan.

We are not to copy the world's practices, and yet we are not to stand aloof from the people of the world ; for our light must shine amid the moral darkness that covers the earth. There is a sad lack in the church, of Christian love one for another. This love is easily extinguished, and yet without it we cannot have Christian fellowship, nor love for those for whom Christ died.

Our brethren need to take heed to the injunction, "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." We shall have to meet crooked elements in the world and in the church. Men will come claiming to have great light; but those who have experience in the cause of God, will see that what they present as light is great darkness. Men of this class will have to be treated according to the specifications of the word of God. Those who are in error may become excited in advocating their views, but those who are walking in the light can afford to be calm, gentle with the erring, "apt to teach," making manifest the fact that they have asked and received wisdom of God. They will have no occasion to move excitedly, but occasion to move wisely, patiently, "in meekness instructing those that oppose themselves."

The time has come when those who are rooted and grounded in the truth may manifest their firmness and decision, may make known the fact that they are unmoved by the sophistry, maxims, or fables of the ignorant and wavering. Without foundation men will make statements with all the positiveness of truth; but it is of no use to argue with them concerning their spurious assertions. The best way to deal with error is to present the truth, and leave wild ideas to die out for want of notice. Contrasted with truth, the weakness of error is made apparent to every intelligent mind. The more the erroneous assertions of opposers, and of those who rise up among us to deceive souls, are repeated, the better the cause of error is served. The more publicity

is given to the suggestions of Satan, the better pleased is his Satanic majesty ; for unsanctified hearts will be prepared to receive the chaff that he provides for them. We shall have to meet difficulties of this order even in the church. Men will make a world of an atom and an atom of a world.

Cannot we do more for the churches, that they may be aroused to act upon the light already given ? God has appointed to every man his work. The lowliest as well as the mightiest have been endowed with influence that should tell on the Lord's side, and they devote their talent to him, each working in his appointed place of duty. The Lord expects every one to do his best. When light shines into the heart, he expects our work to correspond with our light, to be in accordance with the measure of the fullness of Christ which we have received. The more we use our knowledge and exercise our powers, the more knowledge we shall have, the more power we shall acquire to do more and better work. Our talents are not our own, they are the Lord's property with which we are to trade. We are responsible for the use or the abuse of the Lord's goods. God calls upon men to invest their intrusted talents, that when the Master cometh he may receive his own with usury. With his own blood Christ has purchased us as his servants. Shall we serve him ? Shall we now study to show ourselves approved unto God ? Shall we show by our actions that we are stewards of his grace ? Every effort put forth for the Master, prompted by a pure, sincere heart, will be a fragrant offering to him.

We are walking in the sight of unseen intelligences. A witness is by our side constantly to see how we trade with the Lord's intrusted goods. When the good steward returns his talents with usury, he will claim nothing. He will realize that they are the talents that God delivered unto him, and will give glory to the Master. He knows that there would have been no gain without

the deposit, no interest without the principal. He will say, "Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more." Let the church now consider whether they are putting out to usury the capital the Lord has given. Without the grace of Christ, every soul would have been bankrupt for eternity; therefore we can rightfully claim nothing. But while we can claim nothing, yet when we are faithful stewards, the Lord rewards us as if the merit were all our own. He says, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." How many will mourn for lost opportunities when it is eternally too late! To-day we have talent and opportunity, but we know not how long these may be ours. Then let us work while it is day; for the night cometh in which no man can work. "Blessed are those servants whom the Lord when he cometh shall find so doing."

ELLEN G. WHITE.

July 3, 1892.

RETURN TO THE FIRST LOVE.

THE reason so many fail to have success is that they trust in themselves altogether too much, and do not feel the positive necessity of abiding in Christ, as they go forth to seek and save that which is lost. Until they have the mind of Christ, and teach the truth as it is in Jesus, they will not accomplish much. I walk with trembling before God. I know not how to speak or trace with pen the large subject of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for fear lest I shall belittle the great plan of salvation by cheap words. I bow my soul in awe and reverence before God, and say, Who is sufficient for these things? How can I talk, how can I write to my brethren, so that they will catch the beams of light flashing from heaven? What shall I say?

The atmosphere of the church is so frigid, its spirit is of such an order, that men and women cannot sustain or endure the example of primitive and heaven-born piety. The warmth of their first love is frozen up, and unless they are watered over by the baptism of the Holy Spirit, their candlestick will be removed out of its place, except they repent, and do their first works. The first works of the church were seen when the believers sought out friends, relatives, and acquaintances, and with hearts overflowing with love, told the story of what Jesus was to them, and what they were to Jesus. O that the Lord would awaken those who are in responsible positions, lest they undertake to do work, relying

upon their own smartness. The work that comes forth from their hands will lack the mould and superscription of Christ.

Selfishness mars all that unconsecrated workers do. They have need to pray always, but they do not. They need to watch unto prayer. They have need to feel the sacredness of the work; but they do not feel this. They handle sacred things as they do common things. Spiritual things are spiritually discerned, and until they can drink of the water of life, and Christ be in them as a well of water, springing up unto everlasting life, they will refresh no one, bless no one; and except they repent, their candlestick will be removed out of its place. There is need of enduring patience, of invincible charity, of omnipotent faith in the work of saving souls. Self must not be prominent. Wisdom from Christ must be exercised in dealing with human minds.

Every worker who deals with souls successfully must come to the work divested of self. There can be no scolding or fretting, no arbitrary authority exercised, no putting forth of the finger and speaking vanity; but come to the work with hearts warmed with love for Jesus, and for precious souls for whom he died. Those who are self-sufficient cannot conceal their weakness. They will come to the trial with overweening confidence in themselves, and make manifest the fact that Jesus is not with them. These self-sufficient souls are not few, and they have lessons to learn, by a hard experience of discomfiture and defeat. Few have the grace to welcome such an experience, and many backslide under the trial. They blame circumstances for their discomfiture, and think their talent is not appreciated by others. If they would humble themselves under the hand of God, he would teach them.

Those who do not learn every day in the school of Christ, who do not spend much time in earnest prayer, are not fit to handle the work of God in any of its

branches; for if they do, human depravity will surely overcome them, and they will lift up their souls unto vanity. Those who become co-workers with Jesus Christ, and who have spirituality to discern spiritual things, will feel their need of virtue and of wisdom from Heaven in handling his work. There are some who neither burn nor shine, yet are contented. They are in a wretchedly cold and indifferent condition, and a large number who know the truth, manifestly neglect duty, for which the Lord will hold them accountable.

God has given us Jesus, and in him is the revelation of God. Our Redeemer says, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning remain in you, ye shall continue in the Son, and in the Father. If we know God, and Jesus Christ whom he has sent, unspeakable gladness will come to the soul. O, how we need the divine presence! For the baptism of the Holy Spirit every worker should be breathing out his prayers to God. Companies should be gathered together to call upon God for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work. Especially should men pray that the Lord will choose his agents, and baptize his missionaries with the Holy Spirit. For ten days the disciples prayed before the Pentecostal blessing came. It required all that time to bring them to an understanding of what it meant to offer effectual prayer, drawing nearer and nearer to God, confessing their sins, humbling their hearts before God, and by faith beholding Jesus, and becoming changed into his image. When the blessing did come, it filled all the place where they were assembled, and endowed with power, they went forth to do effectual work for the Master.

Altogether too light a matter is made of selecting men to do the sacred work committed to our hands. As a consequence of this carelessness, unconverted men are at work in missionary fields, who are full of passionate lusts, who are unthankful, who are unholy. Though some of them have been often reproved, they have not changed their course, and their lustful practices bring reproach upon the cause of God. What will be the fruit of such labor? Why do not all our workers remember that every word, good or evil, must be met again in the Judgment? Every inspiration of the Holy Spirit leading men to goodness and to God is noted in the books of heaven, and the worker through whom the Lord has brought light will be commended in the day of God. If the workers realized the eternal responsibility that rests upon them, would they enter upon the work without a deep sense of its sacredness? Should we not expect to see the deep movings of the Spirit of God upon men who present themselves to enter the ministry?

The apostle says, "Put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof." Let every soul heed these words, and know that the Lord Jesus will accept of no compromise. In accepting and retaining workers who persist in retaining their imperfections of character, and do not give full proof of their ministry, the standard has been greatly lowered. There are many in responsible positions who do not heed the injunction of the apostle, but make provision for fulfilling the lust of the flesh. Unless the worker puts on the Lord Jesus Christ and finds in him wisdom, sanctification, and redemption, how can he represent the religion of Jesus? All his efficiency, all his reward, is found in Christ. There must be evidence on the part of those who take the solemn position of shepherds, that they have without reservation, dedicated themselves to the work. They must take Christ as their personal Saviour. Why is it that those who have

been long engaged in the ministry, do not grow in grace and the knowledge of the Lord Jesus? I have been shown that they gratify their selfish propensities, and do only such things as agree with their tastes and ideas. They make provision for indulgence in pride and sensuality, and carry out their selfish ambitions and plans. They are full of self-esteem. But although their evil propensities may seem to them as precious as the right hand or the right eye, they must be separated from the worker, or he cannot be acceptable before God. Hands are laid upon men to ordain them for the ministry before they are thoroughly examined as to their qualifications for the sacred work; but how much better would it be to make thorough work before accepting them as ministers, than to have to go through this rigid examination after they have become established in their position, and have put their mould upon the work.

The following quotation shows what true consecration will do, and this is what we should require of our workers:—

“Harlan Page consecrated himself to God, with a determination to live and labor to promote the Lord's glory, in the salvation of the perishing. ‘When I first obtained hope,’ he said on his dying bed, ‘I felt that I must labor for souls. I prayed year after year that God would make me the means of saving some.’ His prayers were signally answered. Never did Page lose an opportunity of holding up the lamp to souls. By letters, by conversation, by tracts, by prayers, by appeals, and warnings, as well as by a holy and earnest example, did he try to reclaim the wandering, or edify the believer. In factories, in schools, and elsewhere did this mechanic labor, and only the mighty power of grace can explain how one so humble could achieve so much. His life is a speaking comment on the words, ‘God hath chosen the foolish things of this world to confound the wise; God hath chosen the weak things of this world to confound the things which are mighty; and base things, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things

that are.' 'Our faith in eternal realities is weak,' he cried, 'and our sense of duty faint, while we neglect the salvation of our fellow-beings. Let us awake to our duties, and while we have tongue or pen, devote them to the service of the Most High, not in our own strength; but with strong faith and firm confidence.' "

We have increased light. We have a solemn, weighty message to bear to the world, and God designs that his chosen disciples shall have a deep experience, and be endowed with the power of the Holy Spirit. "The Lord seeth not as man seeth; for man looketh at the outward appearance; but the Lord looketh upon the heart." This was a lesson that David never forgot, and in his dying testimony to Solomon he said, "And thou, Solomon my son, know the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."

We are living in an important period of this earth's history; and with the light of truth shining upon us, we cannot now be excused for a moment in meeting a low standard. As co-workers with Christ, we are privileged to share with Christ in his suffering. We are to look at his life, study his character, and copy the pattern. What Christ was in his perfect humanity, we must be; for we must form characters for eternity.

July 15, 1892.

ELLEN G. WHITE.

THE POWER OF THE HOLY SPIRIT AWAITS OUR DEMAND AND RECEPTION.

Just prior to his leaving his disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise belongs as much to us as it did to them, and yet how rarely it is presented before the people, and its reception spoken of in the church. In consequence of this silence upon this most important theme, what promise do we know less about by its practical fulfillment than this rich promise of the gift of the Holy Spirit, whereby efficiency is to be given to all our spiritual labor? The promise of the Holy Spirit is casually brought into our discourses, is incidentally touched upon, and that is all. Prophecies have been dwelt upon, doctrines have been expounded, but that which is essential to the church in order that they may grow in spiritual strength and efficiency, in order that the preaching may carry conviction with it, and souls be converted to God, has been largely left out of ministerial effort. This subject has been set aside, as if some time in the future would be given to its consideration. Other blessings and privileges have been presented before the people until a desire has been awakened in the church for the attainment of the blessing promised of God; but the impression concerning the Holy Spirit has been that this gift is not for the church now, but that at some time in the future it would be necessary for the church to receive it. This promised blessing, if claimed by faith, would bring all other blessings in its train, and it is to be given liberally to

the people of God. Through the cunning devices of the enemy the minds of God's people seem to be incapable of comprehending and appropriating the promises of God. They seem to think that only the scantiest showers of grace are to fall upon the thirsty soul. The people of God have accustomed themselves to think that they must rely upon their own efforts, that little help is to be received from heaven; and the result is that they have little light to communicate to other souls who are dying in error and darkness. The church has long been contented with little of the blessing of God; they have not felt the need of reaching up to the exalted privileges purchased for them at infinite cost. Their spiritual strength has been feeble, their experience of a dwarfed and crippled character, and they are disqualified for the work the Lord would have them to do. They are not able to present the great and glorious truths of God's holy word that would convict and convert souls through the agency of the Holy Spirit. The power of God awaits their demand and reception. A harvest of joy will be reaped by those who sow the holy seeds of truth. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The world have received the idea from the attitude of the church, that God's people are indeed a joyless people, that the service of Christ is unattractive, that the blessing of God is bestowed at severe cost to the receivers. By dwelling upon our trials, and making much of difficulties, we misrepresent God and Jesus Christ, whom he has sent; for the path to heaven is made unattractive by the gloom that gathers about the soul of the believer, and many turn in disappointment from the service of Christ. But are those who thus present Christ, believers? — No, for believers rely upon the divine promise, and the Holy Spirit is a comforter as well as a reprover.

The Christian must build all the foundation if he would build a strong symmetrical character, if he would be well balanced in his religious experience. It is in this way that the man will be prepared to meet the demands of truth and righteousness, as they are represented in the Bible; for he will be sustained and energized by the Holy Spirit of God. He who is a true Christian combines great tenderness of feeling with great firmness of purpose, with unswerving fidelity to God; he will in no case become the betrayer of sacred trusts. He who is endowed with the Holy Spirit has great capacities of heart and intellect, with strength of will and purpose that is unconquerable.

ELLEN G. WHITE.

Dec. 28, 1891.

FURTHER COMMENTS AND EXTRACTS.

WE must realize that we are placed under great responsibilities to God and to his cause by such earnest and solemn admonitions as the foregoing. There can be no excuse for us for continuing in a wrong way. The reason of our lack of success and our lack of power with God is pointed out, so that we are not left in the dark. Our sins and our wrong ways have been faithfully set before us, but we are not left without hope; for the remedy has also been pointed out. Now it is our privilege to repent of sin, and to know the power of God's saving grace. The Holy Spirit awaits our demand and reception. What more can the Lord do for us than that which he has already done? But our danger is that we will not make application of these admonitions to our individual selves. I would intreat you in the name of the Master to give heed to this blessed instruction. God give us true, godly sorrow, should be our prayer. (See 2 Cor. 7: 10, 11.)

We have been plainly told that the standard of the ministry must be raised, and also that if we do not

come where we will meet the mind of God, we will be severed from the work. These are very solemn words to me, and I desire that they shall have their full effect on my own heart. Nothing can be more certain than that if we do not take heed to the counsel from the Lord, we shall be left to go into still greater darkness.

From a letter from Sister White, dated Sept. 1, 1892, I quote the following:—

“ ‘Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have *somewhat* against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.’ ”

“ He who was seen by John in the vision, in the midst of the golden candlesticks, represents himself as walking among them, going about from church to church, from congregation to congregation, and from soul to soul. Here is unwearied vigilance. While the under-shepherds may be asleep, or engrossed with matters of small importance, he that keepeth Israel doth not slumber nor sleep. He is the true watchman. The presence and sustaining grace of Christ are the secret of all light and life. We are kept by the power of God through faith, and that not of ourselves, it is the gift of God.

“ The Lord Jesus gave the message to John to be written, to come down through the ages to the end of the world. Words of commendation are spoken to the church of Ephesus; the ‘Well done’ is pronounced on the good and faithful servant; but the message does not close here. The Saviour says: ‘Nevertheless I have *somewhat* against thee, because thou hast left thy first love.’ This has been brought in clear lines before me again and again, and I have presented it to the people

with pen and voice. Does this striking message mean nothing to us? Is it in no sense applicable? Why are not such solemn warnings contemplated? Why do not all, with watchfulness and humility and confession, manifest that repentance that needeth not to be repented of? Why do so many pass on without taking heed? Is love abiding in the church? Is it not almost extinct? With many their first love for Jesus has cooled. Brethren do not love brethren. The love of many has waxed cold. The True Witness represents all who have left their first love as fallen. Did he not know their peril? ‘Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.’

“Shall these heart-searching truths continue to be passed by with indifference by the churches? The loss of the first love has opened the door to a great amount of selfishness, evil surmising, evil speaking, envy, jealousy, hard-heartedness. This is the fruit borne when the fervor of the first love has grown cold. There has been but little restraint upon the tongue, for prayer has been neglected. A Pharisaical righteousness has been cherished; there is deadness of spirituality, and a lack of spiritual eye-sight is the result.

“The only hope for our churches of to-day is to repent and do their first work. The name of Jesus does not kindle the heart with love. A mechanical, formal orthodoxy has taken the place of deep, fervent charity and tenderness to one another. Will any give heed to the solemn monition, ‘Turn ye, turn ye; for why will ye die?’ Fall upon the Rock, and be broken; then let the Lord Jesus prepare you, mould and fashion you, as a vessel unto honor. Well may the people fear and tremble under these words: ‘Except thou repent, I will come unto thee quickly, and will remove thy candlestick out of his place.’ What then? ‘If therefore the light that is in thee be darkness, how great is that darkness!’”

The above needs no comment. It is a most solemn and heart-searching message. God help us to take heed lest our light go out in that great darkness!

Here follows another extract from the same letter, which is full of meaning indeed: —

“ One matter burdens my soul: The great lack of the love of God, which has been lost through continued resistance of light and truth, and the influence of those who have been engaged in active labor, who in the face of evidence piled upon evidence, have exerted an influence to counteract the message God has sent. I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same path of blind resistance, till the very end of probation? If ever a people needed true and faithful watchmen, who will not hold their peace, who will cry day and night, sounding the warning God has given, it is the Seventh-day Adventists. Those who have had great light, blessed opportunities, who like Capernaum have been exalted to heaven in point of privileges, shall they, by non-improvement, be left to darkness corresponding to the greatness of the light given? ”

Truly these are earnest words, and may God forbid that one of us should fail to take heed to this faithful counsel.

The week of prayer is now near at hand, and we have every reason to expect a gracious outpouring of the Spirit of God. Many are hungering and thirsting after righteousness, and the promise of the Lord is that they shall be filled. Never were we more needy of God's blessing than now, and never was God more willing to bestow his blessing. As ministers we should properly lead out in the work. May this be so indeed at this time. The Spirit of God is awaiting our demand and reception. Just as surely as we seek the Lord with all the heart, so surely he will be found of us.

The time for the next General Conference is also close at hand. This will be a very important meeting. Every movement shows that we are living in the very close of time. The work calls for enlarged plans to meet the demands of God at this time. The message is for the world, for every nation, kindred, tongue, and people. These plans will call for large sums of money to carry them into effect. Will the money come? It must come. The message will go with power, and the earth

is to be lightened with its glory. The time has now come when we should heed the following: —

“We ought now to be heeding the injunction of our Saviour, ‘Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not.’ It is now that our brethren should be cutting down their possessions, instead of increasing them. We are about to move to a better country, even a heavenly. Then let us not be dwellers upon the earth, but be getting things into as compact a compass as possible.”—“*Testimony*,” No. 31, p. 148.

These things should be set before our people in a proper way. Much means that ought to go into the cause of God is wasted, and it is Satan’s studied plan that it should be so.

We must look largely to you, brethren, to interest yourselves in these things. The results of the week of prayer, both as to the degree of the spiritual blessing and also the amount of money that will be contributed, will depend largely on your faithfulness.

The following quotation from “*Early Writings*,” pp. 40–42, is of much significance at this time, and our people must have these things set before them in no uncertain way. But this I am fully aware of, that that which will lead our people to contribute liberally as God has blessed them, is the love of Christ in the heart; therefore spiritual revival is the matter of first importance: —

“I saw that some of the people of God are stupid and dormant, and but half awake; they do not realize the time we are now living in. . . . I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be forever too late. The angel said, ‘Destruction is coming like a mighty whirlwind.’ I begged of the angel to pity and to save those who loved this world, who were attached to their possessions, and were not willing to cut loose from them, and sacrifice to speed the messengers on their way to feed the hungry sheep who were perishing for want of spiritual food.

“As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die, by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matt. 19: 16-22), they went away sorrowful; and that soon the overflowing scourge would pass over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven.

“I then saw the glorious Redeemer, beautiful and lovely; that he left the realms of glory, and came to this dark and lonely world, to give his precious life and die, the just for the unjust. He bore the cruel mocking and scourging, wore the platted crown of thorns, and sweat great drops of blood in the garden, while the burden of the sins of the whole world was upon him. The angel asked, ‘What for?’ O! I saw and knew that it was for us; for our sins he suffered all this, that by his precious blood he might redeem us unto God.

“Then again was held up before me those who were not willing to dispose of this world’s goods to save perishing souls by sending them the truth while Jesus stands before the Father pleading his blood, his sufferings, and his death for them, and while God’s messengers are waiting, ready to carry them the saving truth that they may be sealed with the seal of the living God. It is hard for some who profess to believe the present truth, to even do so little as to hand the messengers God’s own money, that he has lent them to be stewards over.

“The suffering Jesus, his love so deep as to lead him to give his life for man, was again held up before me; also the lives of those who professed to be his followers, who had this world’s goods, but considered it so great a thing to help the cause of salvation. The angel said, ‘Can such enter heaven?’ Another angel answered, ‘No, never, never, never. Those who are not interested in the cause of God on earth, can never sing the song of redeeming love above.’ I saw that the quick work that God was doing on earth would soon be cut short in righteousness, and that the messengers must speed swiftly on their way to search out the scattered flock. An angel said, ‘Are all messengers?’ Another answered, ‘No, no; God’s messengers have a message.

“The mighty shaking has commenced; and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth, and to sacrifice for God and his cause. The angel said, ‘Think ye that any will be compelled to sacrifice? No, no. It must be a free-will offering. It will take all to buy the field.’ I cried to God to spare his people, some of whom were fainting and dying. Then I saw that judgments of the Almighty were speedily coming, and I begged of the angel to speak in his language to the people. Said he, ‘All the thunders and lightnings of Mount Sinai would not move those who will not be moved by the plain truths of the word of God, neither would an angel’s message awake them.’”

In closing we earnestly pray that God will bless the solemn admonition he has sent us for our good. By God’s grace I will take them to my heart. Heaven is full of light, and that light is for us. I am fully assured of this, that if we do not heed these faithful counsels, it will go ill with us. But I have great confidence in God, and believe we shall see of his salvation among his people, and the message will go with a power not known heretofore. Commending you to God’s love, I am your brother and fellow-laborer in Christ,

O. A. OLSEN.

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SPECIAL TESTIMONIES TO MINISTERS AND WORKERS.— No. 3.

We take pleasure in sending out this tract to our ministers and workers. The instruction it contains is most timely and important, and deserves our careful attention. We have truly fallen upon perilous times. That the end of all things is near, cannot be doubted. Now, as never before, it stands us in hand not to walk and labor in uncertainty. We need to take large and broad views of the work. There is danger that, while trying to avoid evil on the one hand, we run into a wrong on the other; hence the necessity of making straight paths for our feet, lest that which is lame be turned out of the way. While we are to move rapidly because time is short, we must be careful not to get ahead of God's leadings. We will be called upon to bear a plain testimony in exposing the systems of error and wickedness of this time, but in doing this we must avoid everything that borders on harshness or severity. Never were men entrusted with a more solemn message, nor called to bear greater responsibilities, than those chosen to be Christ's ambassadors and God's spokesmen in such a time as this. As ministers and laborers we should be thoroughly awake to the importance of our time and the demands of God and humanity. No one should for a moment excuse himself for doing a low grade of work. We are admonished to be workmen that need not to be ashamed. Sad it is that we have not in the past improved our God-given privileges as we should have done. The work is rapidly advancing, and if, for any

reason, we do not keep pace with it, and daily grow in grace and knowledge, we shall be left behind, for the work will not tarry. Great privileges are extended to us; all the resources of heaven are at our command, and the Lord is waiting to bestow his Holy Spirit in rich measure. What more could we ask? We entreat our laborers to give heed to the faithful instruction that comes to us from time to time, that we may indeed be "approved unto God."

The matter contained in the following pages has been selected from what has come to us from Sister White from time to time, as indicated by the different dates given. The sub-headings are our own, arranged simply for the convenience of the reader. As is well known, Sister White is now in Australia. And while she has been occupied with many other duties in the work, her pen has not been idle. The instruction and warning given through her, are much needed at this time. We print only a limited number of these tracts. Doubtless some of this matter, with other of a similar nature, will soon be issued in permanent form, by Sister White herself, for general circulation; but knowing the need of our workers, and their desire to obtain this instruction, we send it to them in this form, praying that the Lord may greatly bless it to their good. O. A. OLSEN.

Battle Creek, Mich., July 2, 1895.

SPECIAL INSTRUCTION TO MINISTERS AND WORKERS.

MELBOURNE, AUS., AUG. 3, 1892.

ECONOMY TO BE PRACTICED IN ALL THINGS.

My Dear Brethren and Sisters:—

MY mind has been very much exercised for several nights, sleeping and waking, in regard to the work to be done in this country. In this wide missionary field there is a great deal to be done in advancing the cause and work of the Master, and with the great want of means and of workers, we know not how it can be done. We must humble our hearts before God, and offer up sincere, fervent prayer that the Lord, who is rich in resources, will open our way. "The gold and silver is mine," saith the Lord, "and the cattle upon a thousand hills." The life of Christ, the Lord of glory, is our example. He came from heaven, where all was riches and splendor; but he laid aside his royal crown, his royal robe, and clothed his divinity with humanity. Why?—That he might meet men where they were. He did not rank himself with the wealthy, the lordly of earth. The mission of Christ was to reach the very poor of earth. He himself worked from his earliest years as the son of a carpenter. Self-denial, did he not know its meaning? The riches and glory of heaven were his own, but for our sakes he became poor, that we through his poverty might become rich. The very foundation of his mission was self-denial, self-sacrifice. The world was his, he made it; yet in a world of his own

creating, the Son of man had not where to lay his head. He said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."

Now in the establishment and broadening of the work in this country, means will be essential, that we may do a large work in a short time. And the only way we can do, is, in every movement, to keep the eye single to the glory of God, so that it may not be said of us, "They began to build, and were not able to finish." In leading out to do a broader work, we need, at the very beginning, to put pride and worldly ambition entirely out of our hearts. Having before us the example of Christ, the greatest teacher the world ever knew, we need not make a mistake. "He that followeth me shall not walk in darkness, but shall have the light of life." "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." We must study the Pattern, and inquire at every step, "Is this the way of the Lord?" We shall certainly make grave mistakes if we do not keep self-denial and self-sacrifice prominent before the people in every movement.

The work in this missionary field is yet in its infancy. The believers have made only a beginning in the Christian life; and the reason why we have felt so great a burden for this people is, that henceforth they may learn greater things. It doth not yet appear what they shall be through a practical belief in the truth, and the sanctification of the entire being by the truth. The words and example of our Redeemer in his life of humility and self-denial will be the light and strength of his people if they follow Jesus fully, trusting in him at every step. Let it be the language of our hearts, "Be Thou my pattern." "He that willeth to do his will shall know of the teaching." Nothing is so desirable as to live as Christ lived, to deny self as Christ denied

himself, and to labor with him in seeking to save that which is lost.

In the line of furniture, do not purchase one article merely to make a show. Get things that will be useful, and that will bear handling. Educate the people to practice self-denial. Let it be considered that every dollar may represent a soul, for some one might be brought to a knowledge of the truth through the use of that dollar in the missionary work. We may have very nice taste, and enjoy that which is beautiful and artistic, but had not Christ the very finest, purest, holiest taste? His home was heaven, yet he denied himself; humiliation marked all his life, from the manger to Calvary. In the beginning of the work, we must not reproduce the very things that the Lord has condemned in America, the needless, extravagant expenditure of money to gratify pride and love of display. Let everything of this order be scrupulously shunned.

In eating, dressing, and in the furnishing of our school-building, we want to preserve the simplicity of true godliness. Many will deny themselves and sacrifice much in order to contribute toward making the missionary work a success, and should they see this means expended upon the finest linen and the more expensive furniture or articles for the table, it would have a most unfortunate influence upon these brethren and sisters. Nothing could militate more decidedly against our present and future usefulness in this country. The very first lesson to teach the students is self-denial. Let their eyes, their senses, take in the lesson; let all the appointments of the school convey practical instruction in this line, that the work can be carried forward only by a constant sacrifice.

In every movement let us follow closely the example of our Saviour. I feel deeply over these things. We must consider in what lines to work in order to secure

success; we must come to the work with our hearts imbued with the spirit of Christ. Then we shall realize that our work must be carried forward in a humble way. Our ministers and their wives should be an example in plainness of dress; they should dress neatly, comfortably, wearing good material, but avoiding anything like extravagance and trimmings, even if not expensive; for these things tell to our disadvantage. We should educate the youth to simplicity of dress, plainness with neatness. Let the extra trimmings be left out, even though the cost be but a trifle.

Some have had a burden in regard to the wearing of a marriage ring, feeling that the wives of our ministers should conform to this custom. All this is unnecessary. Let the ministers' wives have the golden link which binds their souls to Jesus Christ, a pure and holy character, the true love and meekness and godliness that are the fruit borne upon the Christian tree, and their influence will be secure anywhere. The fact that a disregard of the custom occasions remark, is no good reason for adopting it. Americans can make their position understood by plainly stating that the custom is not regarded as obligatory in our country. We need not wear the sign, for we are not untrue to our marriage vow, and the wearing of the ring would be no evidence that we were true. I feel deeply over this leavening process which seems to be going on among us, in the conformity to custom and fashion. Not one penny should be spent for a circlet of gold to testify that we are married. In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let them wear it if they can do so conscientiously; but let not our missionaries feel that the wearing of the ring will increase their influence one jot or tittle. If they are Christians, it will be manifest in their Christlikeness of character, in their words, in their works, in the

home, in association with others; it will be evinced by their patience and long-suffering and kindliness. They will manifest the spirit of the Master, they will possess his beauty of character, his loveliness of disposition, his sympathetic heart.

APRIL 23, 1894.

IMPROVEMENT IN THE WORK.

God calls for decided improvement to be made in the various branches of the work. The business done in connection with the cause of God must be marked with greater precision and exactitude. There have not been close, decided, firm efforts put forth to bring about essential reform. Some connected with the cause are drawing near to the close of their lives, and yet they have not so learned the lessons of the Bible, as to feel the necessity of bringing them into their practical life. They have wanted opportunities, and gracious blessings have been unappreciated because they did not wish to make a change. My Guide said, "Elevate the standard in all school education. You must set up no lower standard. Discipline must be maintained. Teach the youth by precept and example." There has not been too much strictness but too much laxness of action tolerated. But the workers must not despair. Work with the spirit of Christ, with the mind of Christ to correct existing evils. Expect that the wrong-doers will have the sympathy of wrong-doers, but faithful shepherds of the flock have lessons to learn in order to keep on an elevated standard, and yet teach that the star of hope is still shining. Work on patiently; but rebuke sin firmly, and give it no sanction. The refuge of lies for the covering up of sin must be torn away, in order that poor deluded souls may not sleep on to their everlasting ruin. The world is soon to be left by the angel

of mercy, and the seven last plagues are to be poured out. Sin, shame, sorrow, and darkness are on every side; but God still holds out to the souls of men the precious privilege of exchanging darkness for light, error for truth, sin for righteousness. But God's patience and mercy will not always wait. Let not one soul think that he can hide from God's wrath behind a lie; for God will strip from the soul the refuge of lies. The bolts of God's wrath are soon to fall, and when he shall begin to punish the transgressors, there will be no period of respite until the end. The storm of God's wrath is gathering, and those only will stand who are sanctified through the truth in the love of God. They shall be hid with Christ in God till the desolation shall be overpast. He shall come forth to punish the inhabitants of the world for their iniquity, and "the earth also shall disclose her blood, and shall no more cover her slain." Let the language of the soul be,—

"Other refuge have I none,
Hangs my helpless soul on thee;
Leave, O leave me not alone!
Still support and comfort me.

"Hide me, O my Saviour hide!
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last!"

APRIL 30, 1894.

IDLENESS.

"Not slothful in business; fervent in spirit; serving the Lord." There is but one remedy for indolence, and that is to throw off sluggishness as a sin that leads to perdition, and go to work, using the physical ability that God has given you for this purpose. The only cure for a useless, inefficient life, is effort, determined, persevering effort. The only cure for selfishness is to deny self,

and work earnestly to be the blessing that you can be to your fellow-men. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."

As God's human agents, we are to do the work that he has given us. To every man he has given his work, and we are not going to give ourselves up to conjecture as to whether or not our earnest endeavors will prove successful. All that we as individuals are responsible for, is the unwearied, conscientious discharge of duty that some one must do, and if we fail to do that which is placed in our way, we cannot be excused of God. But having done the best we can, then we are to leave all results with God. But it is required of us that we exercise more mental and spiritual power. It is your duty, and it has been your duty every day of the life God has graciously granted you, to pull at the oars of duty; for you are a responsible agent of God.

The command to you is, "Go work to-day in my vineyard." We are all God's workmen, and not one is to be idle; but I would ask, What are you doing for the Master, in order that you may hear his words of approval, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things"? God never makes a mistake, he will never call men good and faithful who are not good and faithful.

AUG. 3, 1894.

THE SPIRIT OF JESUS.

Christ identifies his interest with that of humanity. The work that bears the divine credentials is that which manifests the spirit of Jesus, which reveals his love, his carefulness, his tenderness in dealing with the minds of men. What revelations would come to man if the cur-

tain should be rolled back, and you could see the result of your work in dealing with the erring who have needed most judicious treatment lest they should be turned out of the way "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."

We will always have tried and tempted ones to deal with, and it is essential that we be converted to God every day, and be vessels that can be used unto his name's honor and glory. The true value of the soul can be estimated only by the cross of Calvary. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Those who are unconverted, who are unsanctified, will make manifest what manner of spirit they are of. They will show by their likes and dislikes that their natural feelings are not under the control of a sanctified will. The religion of Jesus Christ, is one which will revolutionize the entire man. The truth of God has power to transform the character. We are to have the faith that works by love and purifies the soul. A faith that does not result in this, is of no value. The fruit of the branch will show what is the character of the parent stock. He who is planted in Christ will be elevated. In place of acting rashly, in place of cutting off the erring from faith and hope with your severity and harshness, the true Christian will teach the ignorant, reform the sinful, comfort those who mourn, restrain oppression and injustice, and work after a Christlike plan even in all business transactions. Instead of stirring up strife, he will bring about peace and harmony.

A hard, unjust, critical spirit has been indulged among those who have held positions of trust in the work of God. Unless those who have indulged this

spirit are converted, they will be relieved of the responsibility of acting a part in committees of counsel even in the transaction of business. Unless they are converted, their voices must not be heard in the council; for the aggregate result is more injurious than beneficial. Wrong prevails, man is made an offender for a word, and suspicion, distrust, jealousy, evil-surmising, evil-speaking, and injustice reproduce themselves even in connection with the cause of God. A false zeal passes for jealousy for the cause of God; but the miserable, filthy garment of self must be destroyed, and in its place, men must accept the righteousness of Christ. The persecution that is carried on among church members is a most terrible thing. It is true that some have committed errors, and made mistakes, but it is equally true that these errors and mistakes are not nearly as grievous in the sight of God as is the harsh and unforgiving spirit of those who are critics and censors. Many of those who are free to pass judgment on others, are committing errors which, although not made manifest, are tainted with deadly evil that is corrupting their spiritual life.

LOVE AND UNITY.

God would open the eyes of his professed people in order that they may see that they must love God supremely, and their neighbors as themselves, if they would be saved in his kingdom. Many are making manifest that they are not controlled by the Spirit of Christ, but by another spirit. The attributes they display are as unlike the attributes of Christ as are the characteristics of Satan. It is high time that believers should stand shoulder to shoulder, and strive together for eternal life, in place of holding themselves aloof, and expressing by word and action, "I am holier than thou." Those who would exert all their powers for the salvation of perishing souls, must come heart to heart, and be bound

together in cords of sympathy and love. The brethren should manifest the same spirit as that manifested by our merciful and faithful High Priest, who is touched with the feeling of our infirmities. We may inspire fainting, hopeless ones with new life. We may achieve victories which our own erroneous and misconceived opinions, our own defects of character, our own smallness of faith, have made to seem impossible. Faith! we scarcely know what it is.

THE END.

The end of all things is at hand. The Lord is soon coming. Already his judgments are abroad in our land. We are not only to talk of Christ's coming, but in every action, we are to reveal the fact that he is soon to be manifested in the clouds of heaven with power and great glory. Have we the wedding garment on? Have we personal piety? Have we co-operated with divine agencies, in a whole-hearted, unreserved manner, in weaving into our life's practices the divine principles of God's holy law? It is one thing to talk the law, and it is another thing entirely to practice it. It is the doers of the law that shall be justified before God; for those who do the law represent the character of God, and lie not against the truth.

The Lord is coming. O, the time is short, and who in the Bible view are laborers together with God? Shall we not be filled with fear and awe lest we are still in our own natural tempers, lest we are unconverted, and unholy, and seeking to pass off a counterfeit experience for a genuine one? Awake, brethren, awake, before it shall be forever too late. There are many who are laborers together with God whom we do not discern. The hands of ministers have never been laid upon them in ordination for the work; but never-

theless they are wearing the yoke of Christ, and exert a saving influence in working in different lines to win souls to Christ. The success of our work depends upon our love to God, and our love to our fellow-men. When there is harmonious action among the individual members of the church, when there is love and confidence manifested by brother to brother, there will be proportionate force and power in our work for the salvation of men. O how greatly we need a moral renovation! Without the faith that works by love, you can do nothing. May the Lord give you hearts to receive this testimony.

OCT. 30, 1894.

MANNER OF LABORING.

Last night in my sleeping hours I seemed to be meeting with my brethren, listening to one who spoke as having authority. He said, "Many souls will attend this meeting who are honestly ignorant of the truths which will be presented before them. They will listen and become interested, because Christ is drawing them; conscience tells them that what they hear is true, for it has the Bible for its foundation. The greatest care is needed in dealing with these souls. Be always on guard. Do not at the outset press before the people the most objectionable features of our faith, lest you close the ears of those to whom these things come as a new revelation.

"Let such portions of truth be dealt out to them as they may be able to grasp and appreciate; though it should appear strange and startling, many will recognize with joy that new light is shed on the word of God; whereas if truth were presented in so large a measure that they could not receive it, some would go away, and never come again. More than this, they would misrep-

resent the truth ; in their explanation of what was said, they would so wrest the Scriptures as to confuse other minds. We must take advantage of circumstances now. Present the truth as it is in Jesus. There must be no combative or controversial spirit in the advocacy of truth.

"Those who will study the manner of Christ's teaching, and educate themselves to follow his way, will attract and hold large numbers now, as Christ held the people in his day. The Saviour is our example in all things. His love abiding in the heart will be expressed in words that will benefit the hearers, and win souls to him. When the truth in its practical character is urged upon the people because you love them, souls will be convicted, because the holy Spirit of God will convict of the truth. Satan will be on the ground, that with his hellish shadow he may obtrude himself between the human race and God, to intercept every ray of light that would shine on the soul. The great message is to be given as it is in Jesus.

"There is a necessity for individual effort. Give opportunity for all who are in any way troubled, to speak of their difficulties, for they will have them. Arm yourself with humility, pray that angels of God may come close to your side to impress the mind ; for it is not you that works the Holy Spirit, but the Holy Spirit must work you. There is a winning, compelling power in the gospel of Jesus Christ ; it is the Holy Spirit that makes the truth impressive. The truth as it is in Jesus will subdue the most powerful opponents, bringing them into captivity to Jesus Christ. Christ will take men who possess the strongest spirit of opposition, and if they submit to him, he will connect them with himself in his work. Thus the truth is presented so as to win a decided victory. Keep practical truth ever before the people."

OBSTACLES TO THE WORK.

After these things were spoken, I heard men conversing together in a discouraging way. Poverty was, they thought, the greatest obstacle to the advancement of the work. Their words were more negative than positive, expressing little faith, hope, or courage. All admitted that the field was a hard one, to be worked with so little means, and so few workers. Then the Teacher said that these were not the most disheartening features ; the most weighty difficulty is, that unless imbued with the Spirit of God, you will be inclined to allow your natural temperament to shape the work, and will leave Jesus out of the conflict. You have neglected to cherish love for one another, and it has not been strengthening in the heart. Criticism is the school in which some have been educated. Who are feeling a burden to come into perfect unity ? Who will deny self, and make any and every sacrifice of your own ideas and preferences, that you may be in harmony with your brethren ? It is the lack of the grace of the Holy Spirit, which makes the professed followers of Christ so decided and unyielding, so determined to please themselves.

"Rebuke not an elder [a man older than yourself], but entreat him as a father ; and the younger men as brethren, the elder women as mothers ; the younger as sisters, with all purity. Honor widows that are widows indeed." "Now the end of the commandment is charity out of a pure heart and a good conscience, and of faith unfeigned." "Charity [love] suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth."

The greatest obstruction to your work will be the disregard of the tenderness of Christ in dealing with

one another, because self is seeking the supremacy. Self loves to vaunt itself, and those who possess a spirit unlike Christ's, cannot discern what manner of spirit controls them. They speak and act like sinners, while they profess to be Christians. They more readily express their own will than the will of God, yet they are very strenuous to have their will regarded as the will of God. Satan is urging his attributes into the very midst of us; he is seeking to destroy our love for, and confidence in, each other; and the lack of confidence which brethren in the ministry repose in their fellow-laborers, is easily read in the rules and regulations concerning even the details of the work which they seek to impose upon them.

LOVE AND CONFIDENCE AMONG BRETHREN.

When men will show confidence in their fellow-men, they will come much nearer to possessing the mind of Christ. The Lord has revealed the estimate that he places upon man. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But some minds are ever seeking to re-shape the character of others according to their own ideas and measure. God has not given them this work to do.

Self will ever cherish a high estimate of self. As men lose their first love, they do not keep the commandments of God, and then they begin to criticise one another. This spirit will constantly be striving for the mastery to the close of time. Satan is seeking to foster it, in order that brethren in their ignorance may seek to devour one another. God is not glorified, but greatly dishonored; the Spirit of God is grieved. Satan exults because he knows that if he can set brother to watch brother in the church and in the ministry, some will be so disheartened and discouraged as to leave their posts

of duty. This is not the work of the Holy Spirit; a power from beneath is working in the chambers of the mind and in the soul-temple, to place his attributes where the attributes of Christ should be.

He who has paid the infinite price to redeem men, reads with unerring accuracy all the hidden workings of the human mind, and knows just how to deal with every soul. And in dealing with men, he manifests the same principles that are manifest in the natural world. The beneficent operations of Nature are not accomplished by abrupt and startling interpositions; men are not permitted to take her work into their own hands. God works through the calm, regular operation of his appointed laws. So it is in spiritual things. Satan is constantly seeking to produce effects by rude and violent thrusts; but Jesus found access to minds by the pathway of their most familiar associations. He disturbed as little as possible their accustomed train of thought, by abrupt actions or prescribed rules. He honored man with his confidence, and thus placed him on his honor. He introduced old truths in a new and precious light. Thus when only twelve years old, he astonished the doctors of the law by his questions in the temple.

Jesus assumed humanity that he might meet humanity. He brings men under the transforming power of truth by meeting them where they are. He gains access to the heart by securing sympathy and confidence, making all feel that his identification with their nature and interest is complete. The truth came from his lips beautiful in its simplicity, yet clothed with dignity and power. What a teacher was our Lord Jesus Christ! How tenderly did he treat every honest inquirer after truth, that he might gain admission to his sympathies, and find a home in the heart.

I must tell you, brethren, that you are far from what the Lord would have you be. The attributes of the

enemy of God and man too often find expression in your spirit and attitude toward one another. You hurt one another because you are not partakers of the divine nature. And you work against your own perfection of character ; you bring trouble to yourselves, make your work hard and toilsome, because you regard your own spirit and defects of character as precious virtues to be clung to and fostered.

Jesus points the highest minds, as well as the lowest, to the lily, in the freshness of the dew of the morning, and bids us, "Consider the lilies of the field, how they grow ; they toil not, neither do they spin : and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." And he impresses the lesson : "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ?"

ADVANCING THE TRUTH.

Men make the work of advancing the truth tenfold harder than it really is, by seeking to take God's work out of his hands into their own finite hands. They think that they must be constantly inventing something to make men do things which they suppose these persons ought to do. The time thus spent is all the while making the work more complicated ; for the great chief Worker is left out of the question in the care of his own heritage. Men undertake the job of tinkering up the defective character of others, and only succeed in making the defects much worse. They would better leave God to do his own work ; for he does not regard them as capable of re-shaping character.

What they need is to be imbued with the Spirit of Christ. If they take hold of his strength, they will make peace with him ; then they will be in a fair way to make peace with their fellow-laborers. The less of

the meekness and lowliness of Christ the human agent has in his spirit and character, the more he sees perfection in his own methods, and imperfection in the methods of others. Our only safety is to watch unto prayer, and to counsel together, believing that God will keep our brethren as well as ourselves, for there is no respect of persons with him. God will work for us when we are faithful students, and the doers of his words.

But when there is, on the part of the laborers, so manifest a disregard of Christ's express command that we love one another as he has loved us, how can we expect that brethren will heed the commandments of finite men, and the regulations and definite specifications as to how each shall labor ? The wisdom that prescribes for us must be supernatural, else it will prove a physician that cannot heal, but will only destroy. We would better seek God with the whole heart, and lay down self-importance ; for "all ye are brethren."

CHRIST HAS MADE THE YOKE EASY.

Instead of toiling to prepare set rules and regulations, you might better be praying and submitting your own will and ways to Christ. He is not pleased when you make hard the things he has made easy. He says, "Take my yoke upon you, and learn of me ; for I am meek and lowly in heart ; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The Lord Jesus loves his heritage, and if men will not think it their special prerogative to prescribe rules for their fellow-laborers, but will bring Christ's rules into their life and copy his lessons, then each will be an example, and not a judge.

PATERNAL CHARACTER OF GOD.

Christ's most favorite theme was the paternal character and abundant love of God. The curse of every church to-day is that men do not adopt Christ's methods.

They think they can improve on the rules given in the gospel, and so are free to define them, hoping thus to reform the churches and the workmen. Let God be our one Master, our one Lord, full of goodness, compassion, and love.

God gives knowledge to his workmen, and he has left on record for us the rich, full promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." Is it not best to obtain wisdom individually by going to God, and not to man? What saith the great Teacher? "I have manifested thy name unto the men which thou gavest me out of the world."

CRITICISING DEFECTS IN OTHERS.

There is among us an evil that needs to be corrected. Brethren feel free to look at, and speak of, the supposed defects of others, when that very liberty reveals a decided defect in themselves. They make it manifest that they are wise in their own conceits, and God cannot give them his special blessing, for they would exalt themselves, and hurt the precious cause of truth. When the world was destitute of the knowledge of God, Jesus came to impart this inestimable blessing,—a knowledge of the paternal character of our heavenly Father. This was his own gift to our world, and this gift he committed to his disciples, to be communicated by them to the world.

LABORERS SHOULD IMPROVE THEMSELVES.

Having learned the simple rules, they [the ministers] should bend their minds to the acquisition of knowledge in connection with their labor, so that they may be

"workmen that need not be ashamed." They can master one branch of science after another, while they are engaged in the work of preaching the truth, if they will wisely employ their time. Golden moments are thrown away in unimportant conversation, in indolence, and in doing those things which are of little consequence, that ought to be used every day in useful employments, that will fit us more nearly to approach the high standard.

The men who now stand before the people as representatives of Christ have generally more ability than they have training, but they do not put their faculties to use, making the most of their time and opportunities. Nearly every minister in the field, had he exerted his God-given energies, might not only be proficient in reading, writing, and grammar, but even in languages. It is essential for them to set their aim high. But there has been but little ambition to put their powers to the test to reach an elevated standard in knowledge and in religious intelligence. Our ministers will have to render to God an account for the rusting of the talents he has given to improve by exercise. They might have done tenfold more work intelligently, had they cared to become intellectual giants. Their whole experience in their high calling is cheapened because they are content to remain where they are. Their efforts to acquire knowledge will not in the least hinder their spiritual growth if they will study with right motives and proper aims.

NEED OF WORKERS.

Workers are needed all over the world. The truth of God is to be carried to foreign lands, that those who are in darkness may be enlightened. Work should be done that will qualify the students to be laborers together with God.

God requires that a zeal be shown in this direction infinitely greater than has hitherto been manifested. As a people we are in some respects far behind in missionary work. We are not doing one-twentieth part of the good we might accomplish in positions of trust, because selfishness prevails to a large extent among us. Some are envious of others, fearing that they will be more highly esteemed than themselves.

Cultivated intellects are now needed in every part of the work of God; for novices cannot do the work acceptably in unfolding the hidden treasure to enrich souls. God has devised that schools shall be an instrumentality for developing workers for Jesus Christ of whom he will not be ashamed, and this object must ever be kept in view. The height man may reach by proper culture, has not hitherto been realized. We have among us more than an average of men of ability. If their capabilities were brought into use, we should have twenty ministers where we now have one. Physicians, too, would be educated to battle with disease.

Cities and towns are steeped in sin; yet there are lots in every Sodom. The poison of sin is at work at the heart of society. God calls for reformers to stand in defense of the laws he has established to govern the physical system, and to maintain an elevated standard in the training of the mind and the culture of the heart.

HEART CULTURE.

There is danger of pharisaical exactitude, burdening minds with worldly forms and customs which will, in many cases, become all important, making a world of an atom, and an atom of a world. The grace of Christ with its purifying, ennobling influence, will do more for us than all the worldly education upon etiquette that is made so essential. To many, the externals are the sum total of religion, and yet it will be evidenced that the

heart has not that genuine courtesy which alone is of value with God. If they are spoken to about their faults, they have so little Christian politeness that the sacred position of the minister whom God has sent with his message of warning, is lost sight of in their effort to criticize his attitude, his gestures, and the formation of his sentences. They think themselves paragons of wisdom, but they pay no heed to the words of God from the courts of heaven. To all such, God says that they will have to become fools in order to know the true wisdom of Christ.

I was shown that our College was designed of God to accomplish the great and good work of saving souls. It is only when brought under the full control of the Spirit of God that the talents of an individual are rendered useful to the fullest extent. The precepts and principles of religion are the first steps in the acquisition of knowledge, and lie at the very foundation of true education. Knowledge and science must be vitalized by the Spirit of God in order to serve the noblest purposes. The Christian alone can make the right use of knowledge. Science, in order to be fully appreciated, must be viewed from a religious standpoint. Then all will worship the God of science. The heart which is ennobled by the grace of God can best comprehend the real value of education. The attributes of God as seen in his created works, can be appreciated only as we have a knowledge of the Creator. The teachers must be acquainted, not only with the theory of the truth, but must have an experimental knowledge of the way of holiness in order to lead the youth to the fountains of truth, to the Lamb of God that taketh away the sins of the world. Knowledge is power only when united with true piety. A soul emptied of self will be noble. Christ abiding in the heart by faith will make us wise in God's sight.

JAN. 30, 1895.

CHRISTIAN COURTESY.

Dear Brother :—

We have just received letters from you, and Willie has just read them to Brother Sisley and myself. I regard your reasoning and statements as correct. I am very much pained as I see how readily those who write for our papers make unkind thrusts and allusions that will certainly do harm, and that will hedge up the way, and hinder us from doing the work that we should to reach all classes, the Catholics included. It is our work to speak the truth in love, and not to mix in with the truth, the unsanctified elements of the natural heart, and speak things that savor of the same spirit possessed by our enemies. All sharp thrusts* will come back upon us in double measure when the power is in the hands of those who can exercise it for our injury. Over and over the message has been given to me that we are not to say one word, not to publish one sentence, unless positively essential in vindicating the truth, that will stir up our enemies against us, and arouse their passions to a white heat. Our work will soon be closed up, and soon the time of trouble such as there never was will come upon us, of which we have but little idea.

Writers and speakers among us will have to learn that the highest obligations of the Christian life involve the giving of careful attention in heeding the messages that God has sent to us. It is essential that we have a knowledge of our own motives and actions in order to have constant self-improvement. I long to see men in responsible positions feeling the burden in regard to themselves, so that they will exercise Christian politeness, and speak and write in a courteous manner. The Lord wants his workers to represent him, the great missionary worker. The manifestation of zeal and rash-

ness always does harm. The proprieties essential for Christian life must be learned dally in the school of Christ. He who is careless and heedless in uttering words or in writing words for publication to be sent broadcast into the world, is disqualifying himself to be entrusted with the sacred work which devolves upon Christ's followers at this time. Those who practice giving hard thrusts are forming habits that will have to be repented of. To discharge every duty that devolves upon those who are entrusted with sacred responsibility, in the right manner, calls for humble prayer, and a close study of the life of Christ.

A surgeon, a physician, a teacher, a guide, needs to study carefully and attentively the way in which to do the work which is entrusted to his hands, and how much more should those who are entrusted with the sacred responsibility to watch for souls as they that must give an account, study to work in harmony with the truth, and in accordance with the wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, and "the fruit of righteousness is sown in peace of them that make peace."

I am pained when I see the sharp thrusts which appear in the *Sentinel*. I speak to my brethren who are communicating with the people through that paper: It is best for you to be as wise as serpents, and as harmless as doves. We should carefully and severally examine our ways and our spirits, and see in what manner we are doing the work given us of God, which involves the destiny of souls. The very highest obligation is resting upon us. Satan is standing ready, burning with zeal to inspire the whole confederacy of satanic agencies, that he may cause them to unite with evil men, and bring upon the believers of truth speedy and severe suffering. Every unwise word that is uttered by our

brethren will be treasured up by the prince of darkness. But I would like to ask, How dare finite human intelligences speak careless and venturesome words that will stir up the powers of hell against the saints of God, when Michael, the archangel, durst not bring against Satan a railing accusation, but said, "The Lord rebuke thee, O Satan"? It will be impossible for us to avoid difficulties and suffering. Jesus said, "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!" But because offense will come, we should be careful not to stir up the natural temperament of those who love not the truth, by unwise words and by the manifestation of an unkind spirit. The truth works by love and purifies the soul. It is the privilege and duty of every child of God to have spiritual apprehension. If we are children of the light, we should walk in the light as Christ is in the light, and testify before the world, before angels and men, that the truth has power to transform human character, and to cause men to represent Christ. With David our testimony should be, "Thy gentleness hath made me great." O that we might have divine perceptions, and be able to appreciate the holy, sacred efficiency of the truth which fell from the lips of Christ! O that a permanent impression might be made upon the hearts of all!

The words Christ has spoken, the spirit he has revealed in all his lessons to his disciples, are as the bread of life, the flesh and blood of the Son of God. He said, "The words that I speak unto you, they are spirit, and they are life." But all he has said is contested by the confederacy of evil, nevertheless precious truth must be presented in its native force. The deceptive errors that are widespread, and that are leading the world captive, are to be unveiled. Every effort that is possible is being made to ensnare souls with subtle reasonings, to turn

them from the truth to fables, and to prepare them to be deceived by strong delusions. But while these deceived souls turn from the truth to error, do not speak to them one word of censure. Seek to show these poor, deluded souls their danger, and to reveal to them how grievous is their course of action toward Jesus Christ, but let it all be done in pitying tenderness. By a proper manner of labor some of the souls who are ensnared by Satan may be recovered from his power. But do not blame and condemn them. To ridicule the position held by those who are in error will not open their blind eyes, nor attract them to the truth. The followers of Christ may receive divine illumination daily, and have clear conceptions of the great mercy and love of God toward us poor sinners. As we behold the love of Christ, we shall begin to reflect it. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." In Christ are hid all the treasures of wisdom and knowledge. How are they hid?—Under the veil of humanity and deep humiliation. The abundance of his knowledge covers all the treasures of wisdom; for in Christ all fulness dwells.

EXAMPLE OF CHRIST.

When men lose sight of Christ's example, and do not pattern after his manner of teaching, they become self-sufficient, and go forth to meet Satan with his own manner of weapons. The enemy knows well how to turn his weapons upon those who use them. Jesus spake only words of pure truth and righteousness. It was he who inspired prophets and holy men of old, and they spake as they were moved upon by the Holy Spirit. But Christ was superior to the prophets, in that he was the Author of eternal salvation, the Originator of all that they have written and spoken, and in his exam-

ple, he has left us a perfect model for faith and practice.

If ever a people needed to walk in humility before God, it is his church, his chosen ones in this generation. We all need to bemoan the dullness of our intellectual faculties, the lack of appreciation of our privileges and opportunities. We have nothing whereof to boast. We grieve the Lord Jesus Christ by our harshness, by our unchristlike thrusts. We need to become complete in him. It is true that we are commanded to "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." This message must be given, but while it must be given, we should be careful not to thrust and crowd and condemn those who have not the light that we have. We should not go out of our way to make hard thrusts at the Catholics. Among the Catholics there are many who are most conscientious Christians, and who walk in all the light that shines upon them, and God will work in their behalf.

Those who have had great privileges and opportunities, and who have failed to improve their physical, mental, and moral powers, but who have lived to please themselves, and have refused to bear their responsibilities, are in great danger, and in greater condemnation before God than those who are in error upon doctrinal points, yet who seek to live to do good to others, corresponding to the light which they have. Do not censure others, do not condemn them. As free moral agents under the government of God, our responsibility and obligation are not limited by the knowledge we actually possess, but the knowledge we might and ought to have had if we had advanced in faith, and obtained the rich Christian experience that would have corresponded with our advantages. We should improve our faculties, and we shall be held accountable for their improvement. They are a

sacred trust, and if we do not use them properly, if we do not educate ourselves to trust in God, to believe and practice his word, we shall be held accountable. If we allow selfish considerations, false reasonings, and false excuses to bring us into a perverse state of mind and heart, so that we shall not know the ways and will of God, we shall be far more guilty than the open sinner. We need to be very cautious in order that we may not condemn those who before God are less guilty than ourselves.

JAN. 30, 1895.

RECEIVING GIFTS.

Your letter only came to-day, and at a time when a number were about to leave our house to take passage on a steamer from Sydney to New Zealand.

You inquire with respect to the propriety of receiving gifts from Gentiles or the heathen. The question is not strange; but I would ask you who is it that owns our world? Who are the real owners of houses and lands? Is it not God? He has an abundance in our world which he has placed in the hands of men by which the hungry might be supplied with food, the naked with clothing, the homeless with homes. The Lord would move upon worldly men, even idolaters, to give of their abundance for the support of the work, if we would approach them wisely, and give them an opportunity of doing those things which it is their privilege to do. What they would give we should be privileged to receive. We should become acquainted with men in high places, and by exercising the wisdom of the serpent, and the harmlessness of the dove, we might obtain advantage from them, for God would move upon their minds to do many things in behalf of his people. If proper persons would set before those who have means and influence, the needs of the work of God in a proper light, these men might do much to advance the cause of

God in our world. We have put away from us privileges and advantages that we might have had the benefit of, because we chose to stand independent of the world. But we need not sacrifice one principle of truth while taking advantage of every opportunity to advance the cause of God.

The Lord would have his people in the world, but not of the world. They should seek to bring the truth before the men in high places, and give them a fair chance to receive and weigh evidence. There are many who are unenlightened and uninformed, and as individuals we have a serious, solemn, wise work to do. We are to have travail of soul for those who are in high places, and go to them with the gracious invitation to come to the marriage feast. Very much more might have been done than has been done for those in high places. The last message that Christ gave to his disciples before he was parted from them, and taken up into heaven, was a message to carry the gospel to all the world, and was accompanied by the promise of the Holy Spirit. The Lord said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the earth."

"The earth is the Lord's, and the fulness thereof."
 "The silver is mine, and the gold is mine, saith the Lord of hosts." "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof."

BURDEN FOR SOULS.

There is a great work to be done in the earth, and the Lord Jesus has taken men into co-partnership with himself, in order that heavenly agencies may co-operate with

human agencies. Christ was in travail of soul for the redemption of the world, and those who are laborers together with God are representatives of Christ to our world, and will have compassion for the lost, and will travail in soul for the redemption of men. Unless the church awakes and attends to her post of duty, God will charge the loss of souls to her account. I have a deep interest that the work of God shall advance. Those who are the chosen of God are required to multiply churches wherever they may be successful in bringing souls to the knowledge of the truth. But the people of God are never to collect together into a large community as they have done in Battle Creek. Those who know what it is to have travail of soul will never do this, for they will feel the burden that Christ carried for the salvation of men. Every one who is chosen of God should improve his intellectual powers. Jesus came to represent the character of the Father, and he sent his disciples into the world to represent the character of Christ; he has given us his word to point out the way of life, and he has not left us simply to carry that word, but has also promised to give it efficiency by the power of the Holy Spirit. Is there need, then, that any one should walk in uncertainty, grieving that they do not know and experience the movings of the Holy Spirit upon their hearts? Are you hungering and thirsting for instruction in righteousness? Then you have the sure promise that you shall be filled. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, . . . even his Son Jesus Christ. This is the true God, and eternal life." The Lord would have us in possession of the Spirit of heavenly wisdom. Are we all being impressed to pray to the Lord humbly and earnestly as our necessities require, importuning him for the spirit of wisdom? Do we pray, saying, "Show me the secrets

of wisdom, that which I know not teach thou me"? O for humble, earnest prayer to go forth from unfeigned lips praying for the counsel that is of God. He says, "Counsel is mine, and sound wisdom."

JAN. 31, 1895.

SOLEMN TIMES.

Solemn, serious times are upon us, and perplexities will increase, to the very close of time. There may be a little respite in these matters, but it will not be for long. I have letters to write that must go in the next mail to Battle Creek. Our brethren there are not looking at everything in the right light. The movements they have made to pay taxes on the property of the Sanitarium and Tabernacle have manifested a zeal and conscientiousness that in all respects is not wise nor correct. Their ideas of religious liberty are being woven with suggestions that do not come from the Holy Spirit, and the religious liberty cause is sickening, and its sickness can only be healed by the grace and gentleness of Christ. The hearts of those who advocate this cause must be filled by the Spirit of Jesus. The Great Physician alone can apply the balm of Gilead. Let these men read the book of Nehemiah with humble hearts touched by the Holy Spirit, and their false ideas will be modified, and correct principles will be seen, and the present order of things will be changed. Nehemiah prayed to God for help, and God heard his prayer. The Lord moved upon heathen kings to come to his help. When his enemies zealously worked against him, the Lord worked through kings to carry out his purpose, and to answer the many prayers that were ascending to him for the help which they so much needed.

EXTREME POSITIONS.

I am often greatly distressed when I see our leading men taking extreme positions, and burdening themselves

over matters that should not be taken up nor worried over, but left in the hands of God for him to adjust. We are yet in the world, and God keeps for us a place in connection with the world, and works by his own right hand to prepare the way before us, in order that his work may progress along its various lines. The truth is to have a standing-place, and the standard of truth is to be uplifted in many places in regions beyond. Be sure that God has not laid upon those who remain away from these foreign fields of labor, the burden of criticising the ones on the ground where the work is being done. Those who are not put on the ground know nothing about the necessities of the situation, and if they cannot say anything to help those who are on the ground, let them not hinder, but show their wisdom by the eloquence of silence, and attend to the work that is close at hand. I protest against the zeal that they manifest that is not according to knowledge, when they ventilate their ideas about foreign fields of labor. Let the Lord work with the men who are on the ground, and let those who are not on the ground walk humbly with God, lest they get out of their place, and lose their bearings. The Lord has not placed the burden of criticising the work, upon those who have taken this burden, and he does not give them the sanction of his Holy Spirit. Many move according to their own human judgment, and zealously seek to adjust things that God has not placed in their hands. Just as long as we are in the world, we shall have to do a special work for the world; the message of warning is to go to all countries, tongues, and peoples.

The Lord does not move upon his workers to make them take a course which will bring on the time of trouble before the time. Let them not build up a wall of separation between themselves and the world, by advancing their own ideas and notions. There is now altogether too much of this throughout our borders. The message of warning has not reached large numbers

of the world, in the very cities that are right at hand, and to number Israel is not to work after God's order. Just as long as we are in this world, and the Spirit of God is striving with the world, we are to receive as well as to impart favors. We are to give to the world the light of truth as presented in the sacred Scriptures, and we are to receive from the world that which God moves upon them to do in behalf of his cause. The Lord still moves upon the hearts of kings and rulers in behalf of his people, and it becomes those who are so deeply interested in the religious liberty question not to cut off any favors, or withdraw themselves from the help that God has moved men to give, for the advancement of his cause. We find examples in the word of God concerning this very matter. Cyrus, king of Persia, made a proclamation throughout all his kingdom, and put it into writing saying, "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel." A second commandment was issued by Darius for the building of the house of the Lord, and is recorded in the sixth chapter of Ezra. The Lord God of Israel has placed his goods in the hands of unbelievers, but they are to be used in favor of doing the works that must be done for a fallen world. The agents through whom these gifts come, may open up avenues through which the truth may go, they may have no sympathy with the work, and no faith in Christ, and no practice in his words; but their gifts are not to be refused on that account.

It is very strange that some of our brethren should feel that it is their duty to bring about a condition of things that would bind up the means that God would have set

free. God has not laid upon them the responsibility of coming in conflict with the authorities and powers of the world in this matter. The withstraining hand of God has not yet been withdrawn from the earth. Let the leaders in the work bide their time, hide in Christ, and move and work with great wisdom. Let them be as wise as serpents, and as harmless as doves. I have repeatedly been shown that we might receive far more favors than we do in many ways if we would approach men in wisdom, acquaint them with our work, and give them an opportunity of doing those things which it is our privilege to induce them to do for the advancement of the work of God.

FEB. 2, 1895.

ACTIVITY IN OUR CHURCHES.

The prevailing monotony of the religious round of service in our churches, needs to be disturbed. The leaven of activity needs to be introduced, that our church members may work along new lines, and devise new methods. The Holy Spirit's power will move upon hearts when this dead, lifeless monotony is broken up, and many will begin to work in earnest who never before thought of being anything but idle spectators. A working church on earth is connected with the working church above. God works, angels work, and men should work, for the conversion of souls. Efforts should be made to do something while the day lasts, and the grace of God will be revealed that souls may be saved to Christ. Everywhere souls are perishing in their sins, and God is saying to every believing soul, "Hasten to their help with the message that I shall give you."

ECONOMY.

The Lord has made men his agents, and with heart filled with the love of Jesus, they are to co-operate with

him in turning men from error to truth. God blesses the earth with sunshine and showers. He causes the earth to bring forth its plenteous treasures for the use of man. The Lord has made man his almoner to dispense his heavenly gifts by bringing souls to the truth. Will my brethren in America inquire how the precious, saving truth reached them when they were in darkness? Men and women brought their tithes and offerings unto God, and as means filled the treasury, men were sent out to advance the work. This same process must be repeated if souls in darkness are reached in this day. But I have seen that there are many who are withholding their tithes altogether, and others are withholding a part, and yet the great missionary work increases year by year. We should learn to economize in our household expenditures. No needless expenses should be incurred, because want and wretchedness, poverty and misery of every description press upon our notice, and we are called upon to help those who are needy and distressed. We must see that those who need food and clothing are supplied, that those who are in soul-poverty may understand the goodness of salvation.

EARNEST WORK.

It is when we are engaged in earnest work, working according to our several abilities, that God manifests himself to us, and gives us grace for grace. A working church in travail for souls, will be a praying church, a believing church, and a receiving church. A church whose members are found upon their knees before God, supplicating his mercy, seeking him daily, is a church that is feeding upon the bread of life, and drinking of the waters of life. The promise, "Whatsoever ye shall ask of the Father in my name, he will give it you," will be verified to them. Christlike activity pursued with persevering zeal will bring large returns. There will

be an enlarged experience in love, and the human agents will have elevated views as to what God would do through them as they stand at their post of duty. Then will the church arise and shine, realizing that the glory of the Lord has risen upon her, and that darkness is receding. Missionary success will be proportionate to whole-hearted, thoroughly consecrated effort. Every departure from true missionary effort, every failure to cherish the missionary spirit, has reacted upon the church, and there has been a decline of spirituality. But every earnest effort that has been made in missionary lines, has brought spiritual health to the church, and has not only increased the membership of the church, but has increased its holy zeal and gladness.

The commandment-keeping people of God are long will be placed in a most trying position; but all those who have walked in the light, and diffused the light, will realize that God interposes in their behalf. When everything looks most forbidding, then the Lord will reveal his power to his faithful ones. When the nation for which God has worked in such a marvelous manner, and over which he has spread the shield of Omnipotence, abandons Protestant principles, and through its legislature gives countenance and support to Romanism in limiting religious liberty, then God will work in his own power for his people that are true. The tyranny of Rome will be exercised, but Christ is our refuge.

SELF-DENYING SACRIFICE.

Many have been altogether too long in a sleepy condition. While some have worked intently, and have manifested unfailing energy, others have stood as spectators, and have been ready to make remarks of a critical character as to methods and results. This they are ready to do, though they have never exercised their minds in originating any plans whereby precious souls

might be saved for Christ. They stand ready to find fault with those who do something. When these indolent souls awake, and show some signs of returning consciousness, they are disappointed if others do not at once find them pleasant places in the work. It is a great shock to them to find out that work cannot be done without pains-taking, self-denying, self-crucifying efforts. They expect success, and think that they must have the same order of success as did the apostles on the day of Pentecost. This success they will have when they go through the experience of humble, self-denying sacrifice as did the apostles. When they present as earnest supplications from broken, contrite, believing hearts as did the apostles, then the same proportion of success will attend their labors. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

HOME MISSIONARY WORK.

The home missionary spirit is little known among us, and its manifestation is greatly needed in every line of work. A portion of the church has begun to exhibit some activity along missionary lines. But if we do not awake more generally and fully, then those who know not the truth for this time, will advance before us, and block up our way. How long will it require to wake up the idlers who have for years loitered in Battle Creek? When will they become faithful witnesses for God? How long will it be before they yoke up with Christ? How much time each day is set apart for the worship of God? How many have seasons for contemplation and for fervent prayer? How many have edu-

cated themselves in economical habits, so that they may have gifts and offerings for the Lord's house? How many have had their hearts warmed by the practical exercise of benevolence? How many have made earnest efforts to inspire others to work for the Master? To work at home successfully will need a spirit, faith, and perseverance that will not fall nor be discouraged. There is not one inactive in heaven, and no one will enter the mansions of bliss who has failed to show love for Christ, who has put forth no efforts for the salvation of others. Who can tell the work that might have been done in our churches, if those who had advocated the truth had not left these feeble churches, to crowd into Battle Creek? If all our people had been faithful, diligent, God-fearing servants of Christ, and had put forth efforts to make their influence as far-reaching as possible at home, where they were, how many souls might have been saved! One taper kindled in one place might have been the means of kindling many others, and the result would have been that the voice of praise and thanksgiving would have been heard, and many would have said, "What hath God wrought! He hath done exceedingly abundantly above all that we asked or thought."

FEB. 19, 1895.

DIRECT DEPENDENCE ON GOD.

It is not in the order of God that any man, or any class of men, should assume that God has made them conscience for their brethren, or put forth their finite hand in a patronizing manner to control the Lord's delegated workers, thus endangering the safety of the Lord's heritage as well as their own, and retarding the work of God. God does not confine himself to one man, or to a set of men, through whom to accomplish his work; but says of all, "Ye are laborers together with God."

This means that every believing soul should have a part to act in his sacred work, and every individual believer in Jesus Christ is to manifest to the world a symbol of Christ's sufficiency; to represent to his church the higher laws of the future, immortal world, and in obedience to the mandates of heaven that are without a parallel, they should reveal a depth of knowledge independent of human inventions. The Lord must be believed and served as the great "I AM," and we must trust implicitly in him. Let not men prescribe laws to take the place of God's law. Never educate men to look to men, to trust in men; for man's wisdom is not sufficient to decide as to their right to engage in the Lord's work. When God lays a work upon individuals, men are not to reject his sanction. God must not be impeded in the working out of his plans by man's interference, but this has been done again and again. If the church on earth is to resemble a temple, let it be built according to the pattern shown in heaven, and not according to man's genius. The invention of man often counteracts the working out of God's plans. The golden measuring rod has not been placed in the hands of any finite man or any class of men, whatever their position or calling, but is in the hand of the heavenly Architect. If men will not meddle with God's plan, and will let him work upon minds and characters, building them up according to his plan, a work will be accomplished that will stand through the severest of trials.

POWER OF CHRIST.

The power of Christ, the crucified Saviour, to give eternal life, should be presented to the people. We should show them that the Old Testament is as verily the gospel in types and shadows as the New Testament is in its unfolding power. The New Testament is not a new religion, and the Old Testament is not a religion

to be superseded by the New. The New Testament is only the advancement and unfolding of the Old. Abel was a believer in Christ, and was as verily saved by his power as was Peter or Paul. Enoch was a representative of Christ as surely as was the beloved disciple, John. Enoch walked with God, and he was not, for God took him. To him was committed the message of the second coming of Christ. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." The message preached by Enoch, and his translation to heaven, were a convincing argument to all living in Enoch's time. These things were an argument that Methuselah and Noah could use with power to show that the righteous could be translated.

That God who walked with Enoch was our Lord and Saviour, Jesus Christ. He was the light of the world then, just as he is in 1895. Those living then were not without teachers to instruct them in the paths of life; for Noah and Enoch were Christians. The gospel is given in precept in Leviticus. Implicit obedience is required now, as then. How important it is that we understand the importance of this word! Only two classes will be developed in this world—the obedient and the disobedient. This must be made apparent in all our labors. If we could only bear in mind that Christ, in disguise, is constantly by our side! "I am at your right hand to help you." We are to be his witnesses to convince the sinner of sin. No one can be compelled against his will, but he can be convinced. Christ is the miracle-working power that can do this.

MAY 7, 1895.

OBSERVANCE OF THE SABBATH.

Dear Brother:—

Sister May Lacey and myself left Granville, March 14, going by train to Melbourne on our way to Tasmania. It was necessary that I should be in Melbourne over the Sabbath. I had freedom in speaking to the people assembled on the Sabbath, and was urgently requested to again address them in the missionary meeting on Sunday afternoon. The hall was well filled on these occasions, and the Lord blessed me in speaking to the people. An appointment was made that I should again speak to the people on Tuesday evening, and present important matters before them.

We expected to leave for Tasmania on Thursday evening, but learned that the steamer was not going out until Friday afternoon, and would bring us into Launceston after the Sabbath had begun. I could not consent to go on this steamer when we should thus have to trespass on the Sabbath, if there was any way possible by which we could avoid it. We learned that a boat left Melbourne Tuesday afternoon, and we decided that it would be much better to go on this early boat than to travel on the Sabbath. From the light which the Lord has given us in regard to the manner in which the Sabbath should be observed, I fear that we are becoming careless, and often travel on the Sabbath when we might avoid it. We should be more careful about traveling on the boats or in the cars on the Sabbath day. Even if it involves some difficulty, we should make every possible effort so to arrange matters about our traveling, that we need not arrive at our destination on the Sabbath.

Many are becoming careless and irreverent concerning the Sabbath; but if we would have the blessing pro-

nounced that is to be pronounced upon the obedient, it will be necessary that we observe the Sabbath more strictly. Even in travelling upon the cars and steamers, we are to set the right example before our children and youth. It may be necessary for us to travel on the Sabbath in order to reach the churches who need our help, and to give them the message that God would have them hear; but we should secure our tickets, and make all other arrangements on some other day, if it is unavoidable and if we must travel upon the cars or steamboats. When traveling on the cars or boats on the Sabbath day, we should withdraw ourselves from undesirable company, and commune with God. But if through the providence of God, we have an opportunity to speak a word in regard to the truth to those who are in our company, we should improve the opportunity. If any one is suffering, and we can relieve their pain, we should put into exercise the wisdom and knowledge God has given us in doing it. But we need not engage in conversation concerning business matters. We need to be always learning in the school of Christ in order that we may be teachers. Every day our obligation is proportional to our ability. God requires heart-service. He requires that we should be consecrated to him at all times and in all places.

GOD THE MASTER WORKER.

Times are growing hard, and money is difficult to obtain; but God will open the way for us from sources outside our own people. I cannot see how any one can take exceptions to the receiving of gifts from those not of our faith. They can only do so by taking extreme views, and by creating issues which they are not authorized to do. This is God's world, and if God could move upon human agents so that the land which has been in the hands of the enemy, may be brought into our hands,

so that the message may be proclaimed in regions beyond, shall men block up the way with their narrow notions? Such conscientiousness as this is anything but healthful. The Holy Spirit does not lead men to pursue such a course. Let all be careful how they interpose themselves between God, the great Master-worker, and his people. We should see and acknowledge the workings of his providence, and bow to his authority. Let every messenger of God attend to his own specific work, and not rush into a work that is simply after his own wisdom and devising. Let the Lord's messengers go unto the mercy-seat, that they may receive wisdom and grace to know God, to understand his workings. Knowledge of God will give them well-balanced minds and sound judgment, that they will not move impulsively at this critical, important time of earth's history.

DUE CONSIDERATION.

It is not the will of God that any of his servants should move hastily and take short-sighted views. He would have them wait patiently, and manifest due consideration. Every movement should be made with judicious thoughtfulness, and after much prayer. Then our brethren will have a more even, tranquil experience, and will be able to be a greater benefit to the people; for the glory of the Lord will be their rearward. Our only safety will be found in constantly seeking wisdom from God, in carefully weighing every matter with much fear and trembling, lest there should be brought into the work not the light of heaven, but the weakness of man. But the Lord has promised to give light to those who seek him with the whole heart. If we will but wait patiently and prayerfully upon God, and not follow our own impetuous plans, he will guide our decisions, and open many doors of hope and labor. The great

General of armies will lead in every battle for the advancement of his cause. He will be the guide of his people in the perilous conflicts in which they have to engage, if the under-leaders and under-shepherds will do their appointed work, and listen to the voice which says, "This is the way, walk ye in it;" "They that follow me shall not walk in darkness." What a great comfort this promise should be to us! We may walk in the light as he is in the light. Let the men to whom God has entrusted great responsibilities, be perfectly sure that they are following their great Leader, even Christ, and are not moving under the impulse of their own natural tempers. We shall be safe only when we consecrate ourselves to God and look unto Jesus, earnestly longing to work out his plan. Men may follow many kinds of lights, but there is only one Light that it will be safe for them to follow. Be sure that you are following Jesus whithersoever he goeth. Let none run ahead of Christ, but wait for the word of command, "Follow me." Let our leaders be distrustful of their own counsel, of their own ambitious fancies. Let them not suppose that the sparks of their own kindling are the true light, or after a while they will find that, instead of following the heavenly guiding Star, they are following an uncertain leader.

GOD ORDERS HIS WORK.

I am grieved as I see men seeking to mark out the precise course that missionaries in far-off lands shall pursue. We must give matters more into the hands of Him whom we profess to follow, that he may work through his appointed agents as he shall see fit. We should not think that everything should be brought under the jurisdiction of a few finite men, who need to look constantly to God for wisdom or else they will make grave blunders. The Lord does not design to have

everything center in Battle Creek. He would have men stand aside, and not feel that his work depends wholly upon them, and that every question must be referred to their judgment. It is difficult for me to express what I desire to; but in the name of the Lord I lift the danger signal. Responsible men should fear and tremble for themselves. They should not feel competent to run ahead of Him who has said, "Follow me." God is not pleased that men in distant lands should have to wait before they can venture to make a move. We should believe in the power of the Lord to guide; for he has the ordering of his own work. He will give wisdom and understanding to his representative men in every part of his great moral vineyard. He says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." To my brethren in Battle Creek, I would say, the Lord does not need to send his orders to his messengers in all parts of the world through Battle Creek. He does not lay this responsibility upon all those who assume to say to his workers, "Do this," and, "Thou shalt not do that." God is dishonored when men are led to look to Battle Creek to so large a degree.

LOOK TO GOD.

The people of every country have their own peculiar, distinctive characteristics, and it is necessary that men should be wise in order that they may know how to adapt themselves to the peculiar ideas of the people, and so introduce the truth that they may do them good. They must be able to understand and meet their wants. Circumstances will arise which demand immediate action, and it will be necessary that those who are right on the field should take hold of the interest, and do the thing that is necessary to be done under the guidance of the Holy Spirit. Should they wait in a time of crisis

for direction to come from Battle Creek as to what they should do, they might lose much. The men who are handling the work should be faithful stewards of the grace of God. They should be men of faith, and they should be encouraged to look to God, and to trust in him. Let God's workmen study the sixth chapter of Isaiah, and the first and second chapters of Ezekiel.

GOD'S ORGANIZATION.

To the prophet, the wheel within a wheel, the appearances of living creatures connected with them, all seemed intricate and unexplainable. But the Hand of infinite wisdom is seen among the wheels, and perfect order is the result of its work. Every wheel works in perfect harmony with every other. I have been shown that human instrumentalities seek after too much power, and try to control the work themselves. They leave the Lord God, the mighty Worker, too much out of their methods and plans, and do not trust everything to him in regard to the advancement of the work. No one should fancy that he is able to manage these things which belong to the great I AM. God in his providence is preparing a way so that the work may be done by human agents. Then let every man stand at his post of duty, to act his part for this time, and know that God is his instructor.

In the taking of Jericho the Lord God of hosts was the General of the army. He made the plan for the battle, and united heavenly and human agencies to act a part in the work, but no human hand touched the walls of Jericho. God so arranged the plan that man could take no credit to himself for achieving the victory. God alone is to be glorified. So it shall be in the work in which we are engaged. The glory is not to be given to human agencies; the Lord alone is to be magnified. Please read carefully the third chapter of Ezekiel. We

must learn to put our entire dependence upon God, and yet we must ever bear in mind that the Lord God has need of every agency that holds the truth in righteousness. As workers for Christ we are to stand in view of the cross of Calvary, proclaiming to the world, "Behold the Lamb of God which taketh away the sin of the world." We are to proclaim the third angel's message with our human voices, and it is to go to the world with power and glory.

When men cease to depend upon men, when they make God their efficiency, then there will be more confidence manifested one in another. Our faith in God is altogether too feeble, and our confidence in one another, altogether too meager.

THE HOLY SPIRIT.

Christ breathed upon his disciples, and said, "Receive ye the Holy Ghost." Christ is represented by his Holy Spirit to-day in every part of his great moral vineyard. He will give the inspiration of his Holy Spirit to all those who are of a contrite spirit. Let there be more dependence upon the efficiency of the Holy Spirit, and far less upon human agencies. I am sorry to say that at least some have not given evidence that they have learned the lesson of meekness and lowliness in the school of Christ. They do not abide in Christ, they have no vital connection with him. They are not directed by the wisdom of Christ, through the impartation of his Holy Spirit. Then I ask you, How can we regard these men as faultless in judgment? They may be in responsible positions, but they are living separated from Christ. They have not the mind of Christ, and do not learn daily of him. Yet in some cases their judgment is trusted, and their counsel is regarded as the wisdom of God. When human agents choose the will of God, and are conformed to the character of Christ, Jesus acts

through their organs and faculties. They put aside all selfish pride, all manifestation of superiority, all arbitrary exactions, and manifest the meekness and lowliness of Christ. It is no more themselves that live and act, but it is Christ that lives and acts through them. They understand the precious words of the Saviour's prayer, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." God would have every individual look less to the finite, depend less upon men. We have counselors who make manifest that they have not a knowledge of the grace of Christ, and do not understand the truth as it is in Christ.

Those who are co-operating with God have humble opinions of themselves. They are not boastful, self-sufficient, and self-exalted. They are long-suffering, kind, full of mercy and good fruits. Human ambition takes the background with them. The righteousness of Christ goes before them, and the glory of the Lord is their rearward.

COMMITTEES OF COUNCILS.

In counseling for the advancement of the work, no one individual is to be in controlling power, a voice for the whole, unless it is evident to all that the counsel given is the right one. All methods and plans are to be carefully considered, so that all may become intelligent in regard to their relative merits, and decide which one will be best to be followed in the missionary work that is to be done in the fields that open before us. It will be well not only to consider the fields to which duty seems to call us, but the difficulties that will be encountered. Committees of councils, as far as possible, should let the people understand their plans, that the judgment of the church may sustain their efforts. Many of the

church-members are prudent, and have many other excellent qualities of mind. It is proper that their wisdom should be exercised, that others may become aroused in reference to the great questions to be considered. Many may be awakened to the fact that they should have deeper insight into the work of God. Some are convinced that they are far behind in their knowledge of the message, but God will help those who earnestly seek him for wisdom. None ever seek his mercy-seat in vain. We should earnestly seek wisdom from above, realizing that souls are perishing for the word of life, and that the kingdom of Christ is to be extended. Men and women of noble minds will yet be added to the number of those of whom it is said, "Ye have not chosen me, but I have chosen you, . . . that ye should go and bring forth fruit."

HOW TO SECURE NECESSARY FUNDS.

From the beginning of our missionary work, we have been much perplexed to know how we could secure funds adequate to the support of missionary enterprises in the fields which Providence has opened before us. Missionary work is to be widely extended, and those who believe the truth should avoid using their means in purchasing that which is unnecessary. We are not to study our convenience, but rather our necessities. We shall have to bind about our wants in order that there shall be means in the treasury to raise the standard of truth in new territory. Seek God; believe in him who has infinite resources. If we move wisely, putting our ability into the work, the good hand of God will be upon us. We must push forward the work, not waiting to see the funds in the treasury before we undertake it. God forbid that when his providence summons us to enter the fields white already to harvest, that our steps should be retarded by the cry, "Our treasury is ex-

hausted. We have no means to sustain the workers that are already in the field, and it is impossible for us to enlarge our operations."

We thank God that our Sabbath-schools have contributed enough to advance many a precious enterprise. Children and youth have given their pennies, that like little rivulets have supplied a stream of beneficence. Children should be educated in such a way that they may perform unselfish acts which Heaven will rejoice to see. When the dew of youth is upon them, children should be trained how to do service for Christ. They should be taught self-denial.

The fields nigh and afar off belong to God; for the world is his. Usurpers have taken possession of God's earthly property, but he will make a way so that the truth may be presented in the dark corners of the earth. If men will only follow the leadings of the Holy Spirit, they will find ways and means by which the message may go forth, and gain a glorious victory. The servants of God who live in obedience to his requirements, who speak the truth in humility, will carry an influence with them which will work for the salvation of many souls. But we must not allow the people to hang helplessly upon us. We are human and finite. We must direct them to Christ, saying, "Behold the Lamb of God, which taketh away the sin of the world." Jesus pleads the case of his co-laborers, but every hour they need to feel humble dependence upon the Captain of their salvation, and through the intercession of Christ, our Advocate, many souls will be saved unto eternal life. The Lord has provided for the descent of the Holy Spirit upon his workers, and every one who sincerely seeks God, will find him. We are to come boldly to the throne of grace, and seek the footstool of mercy. We are to believe that the Lord hears and answers our prayers. Our great High Priest, who has passed into the heavens,

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says, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." The Holy Spirit abides with consecrated laborers who, in any locality, are seeking to advance the cause.

CREATING UNNECESSARY OPPOSITION.

I beg of you for Christ's sake, let there be no hasty, rash expressions fall from your lips, let no extravagant language be used, let nothing be uttered that will savor of railing, for all this is human. Christ has no part in it. Let the ready writers be careful how they use their pens, lest they may seem to cast ridicule upon the positions of believers or unbelievers. We shall find our only safety in preserving the lowly spirit of Christ, in making straight paths for our feet, lest the lame be turned out of the way. The meekness and lowliness of Christ must take possession of the soul.

Satan is putting forth his power in presenting masterly delusions, so that he may bring to pass that which is not in accordance with God's will. Let not those who believe the truth give occasion to our enemies to vindicate opposition, to give ground for the misrepresentation that men would use to oppose the advance of the truth. For the sake of Christ, let every worker put forth efforts that will bring to naught Satan's assertions, and not engage in anything that God has not required at his hands. Under heavenly generalship, we may work in accordance with God's will, and success will crown our efforts. Give God a chance to work, and leave men to do whatever he wishes them to do to advance his truth.

The question of religious liberty is very important, and it should be handled with great wisdom and discretion. Unless this is done, there is danger that by our own course of action we shall bring upon ourselves a crisis before we are prepared for it. The burden of

our message should be "the commandments of God and the faith of Jesus." Our brethren should be cautioned to make moves that will not stir up and provoke the powers that be, so that they will make moves that will limit the work, and cut us off from proclaiming the message in different localities. We need more of the working of the Infinite, and far less trust in human agencies. We are to prepare a people to stand in the day of God's preparation, we are to call men's attention to the cross of Calvary, to make clear the reason why Christ made his great sacrifice. We are to show men that it is possible for them to come back to their allegiance to God and to their obedience to his commandments. When the sinner looks upon Christ as the propitiation for his sins, let men step aside. Let them declare to the sinner that Christ "is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Encourage him to seek wisdom from God; for through earnest prayer he will learn the way of the Lord more perfectly, than if instructed by some human counselor. He will see that it was the transgression of the law that caused the death of the Son of the Infinite God, and he will hate the sins that wounded Jesus. As he looks upon Christ as a compassionate, tender High Priest, his heart will be preserved in contrition.

HUMILITY.

When he who is a co-laborer with Christ, presses home the truth to the sinner's heart in humility and love, the voice of love speaks through the human instrumentality. Heavenly intelligences work with a consecrated, human agent, and the Spirit operates upon the soul of the unbeliever. Efficiency to believe comes from God to the heart, and the sinner accepts the evidence of God's word. Through the gracious influence of the Holy Spirit he is

changed, and becomes one with Christ in spirit and purpose. His affection for God increases, he hungers after righteousness, and longs to be more like his master. By beholding Christ, he is changed from glory to glory, from character to character, and becomes more and more like Jesus. He is imbued with love for Christ and filled with a deep, unresting love for perishing souls, and Christ is formed within, the hope of glory. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Please read the second and third chapters of Philippians, and the first chapter of Colossians. There are lessons there that we all should study. Paul writes, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. . . . Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." "I am made a minister, according to the dispensation of God which is given to me for you, to

fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

Our workers should use the greatest wisdom so that nothing shall be said to provoke the armies of Satan, and to stir up his united confederacy of evil. Christ did not dare to bring a railing accusation against the prince of evil, and is it proper that we should bring such accusation as will set in operation the agencies of evil, the confederacies of men that are leagued with evil spirits? Christ was the only begotten Son of the infinite God, he was the Commander in the heavenly courts, yet he refrained from bringing accusation against Satan. Speaking of him, Isaiah says, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, the Mighty God, the everlasting Father, the Prince of Peace."

Let those who speak and write concerning the third angel's message, consider the fact that the Prince of Peace did not bring a railing accusation against the enemy, and let them learn the lesson they ought to have learned much earlier in their experience. They should wear Christ's yoke, they should practice the humility of Christ. The great Teacher says, "Learn of me, [I am not boastful, I hide my glory,] for I am meek and lowly in heart." In learning of me, "ye shall find rest unto your souls." Let such work be done by our missionaries as will lead to that repentance that needs not to be repented of. We need to learn much more of the meekness of Christ in order to be a savor of life unto life.

Let no one open the way for the enemy to do his work. Let no one help him to advance his oppressive powers, for we are not yet prepared to meet them. We need the softening, subduing, refining influence of the Holy Spirit, to mold our characters, and to bring every thought into captivity to Christ. It is the Holy Spirit that will enable us to overcome, that will lead us to sit at the feet of Jesus, as did Mary, and learn his meekness and lowliness of heart. We need to be sanctified by the Holy Spirit every hour of the day, lest we be ensnared by the enemy, and our souls be imperilled. There is constant temptation to exalt self, and we must watch much against this evil. We need to be on guard continually lest we manifest the spirit of over-bearing criticism, and condemnation. We should seek to avoid the very appearance of evil, and not reveal anything like the attributes of Satan that will dishearten and discourage those with whom we come in contact. We are to work as did Christ — to draw, to build up, not to tear down. It is natural for some to be sharp and dictatorial, to lord it over God's heritage, and because of the manifestation of these attributes, precious souls have been lost to the cause. The reason that men have manifested these unpleasant characteristics is because they have not been connected with God.

DEALING WITH PRECIOUS SOULS.

Those who occupy important positions, who are brought in contact with souls for whom Christ has died, should place upon men the estimate God has placed upon them, and regard them as precious. But many have treated the purchase of Christ's blood in a harsh manner, in harmony with the disposition of men instead of according to the mind and spirit of Christ. Of his disciples Christ says, "All ye are brethren." We should ever keep in mind the relation which we bear one to

another, and remember that we must meet those with whom we associate here, around the judgment-seat of Christ. God will be the Judge, and he will deal justly with every individual. John says, "I saw the dead small and great stand before God, and the books were opened: and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books according to their works." Let every one who professes the name of Christ consider the fact that he must meet every act of injustice, give an account for every harsh word, at the judgment-seat of Christ. It will not be pleasant to review the words that have been spoken that have wounded and bruised souls, to review the decisions that have worked against souls for whom Christ died. Every action will come into judgment, and the spirit that prompted it will be made manifest. The fruit of every selfish, arbitrary exaction will be made plain, and men will see the results of their doings even as God sees them. They will see that they have turned precious souls out of the right path by dealing with them in an unchristlike manner. We are living in the great day of atonement, and it is now time that every one should repent before God, confess his sins, and by living faith, rest upon the merit of a crucified and living Saviour.

My brethren and sisters, will you bear in mind that in dealing with God's heritage you are not to act out your natural characteristics? The people of God are Christ's purchased possession, and what a price he has paid for them. Shall any of us be found aiding the enemy of God and man in discouraging and destroying souls? What will be the retribution brought upon us if we do this class of work? Every one of us should weed out of our conversation everything that is harsh and severe. We should not indulge in condemning others, and we will not do so if we are one with Christ. We

are to represent Christ in our dealings with our fellow men. We are to be laborers together with God in helping those who are tempted. We are not to encourage souls to sow seeds of doubt ; for they will bear a baleful harvest. We are to learn of Christ, to practice his methods, to reveal his spirit. We are enjoined, "Let this mind be in you, which was also in Christ Jesus." We should educate ourselves to believe in the word of God which is being so wonderfully and gloriously fulfilled. If we have the full assurance of faith, we will not indulge in doubting our brethren and sisters.

CHARACTER OF CHRIST.

We are privileged to see Jesus as he is, to know him as One who is full of compassion, courteousness, and divine politeness. He is good and merciful, and will forgive our sins. Of him it is written, "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." We should cherish love and gratitude, we should look unto Jesus, and become transformed into his image. The result of this will be increased confidence, hope, patience, and courage. We shall be drinking of the water of life of which Christ spoke to the woman of Samaria. He said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink ; thou wouldest have asked of him, and he would have given thee living water. . . . Whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

This water represents the life of Christ, and every soul must have it by coming into living connection with

God. Then blessed, humble, grateful confidence will be an abiding principle in the soul. Unbelieving fear will be swept away before living faith. We shall contemplate the character of Him who first loved us. By contemplation of God's matchless love, we take upon us his nature. Christ was a representative before men and before angels, of the character of the God of heaven. He demonstrated the fact that when humanity depends wholly upon God, men may keep God's commandments and live, and his law be as the apple of the eye. Those who inquire after the way of life need not be rich, need not be wise, learned, or honored, yet God will quicken their perceptions so that they may understand what they may do to be saved. The light of heaven is shining upon the earth from the throne of God, and Christ says, "And I, if I be lifted up from the earth, will draw all men unto me." His gracious invitation is going forth to all mankind, and those who respond to it will find life and salvation. Peter writes, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue : whereby are given unto us exceeding great and precious promises ; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

JAN. 14, 1894.

IMPORTANT INSTRUCTION.

The Lord is soon to work in greater power among us, but there is danger of allowing our impulses to carry us where the Lord would not want us to go. We must not make one step that we will have to retrace. We must move solemnly, prudently, and not make use of extrava-

gant expressions, or allow our feelings to become overwrought. We must think calmly, and work without excitement; for there will be those who become easily wrought up, who will catch up unguarded expressions, and make use of extreme utterances to create excitement, and thus counteract the very work that God would do. There is a class of people who are always ready to go off on some tangent, who want to catch up something strange and wonderful and new; but God would have all move calmly, considerately, choosing our words in harmony with the solid truth for this time, which requires to be presented to the mind as free from that which is emotional as possible, while still bearing the intensity and solemnity that it is proper it should bear. We must guard against creating extremes, guard against encouraging those who would either be in the fire or in the water.

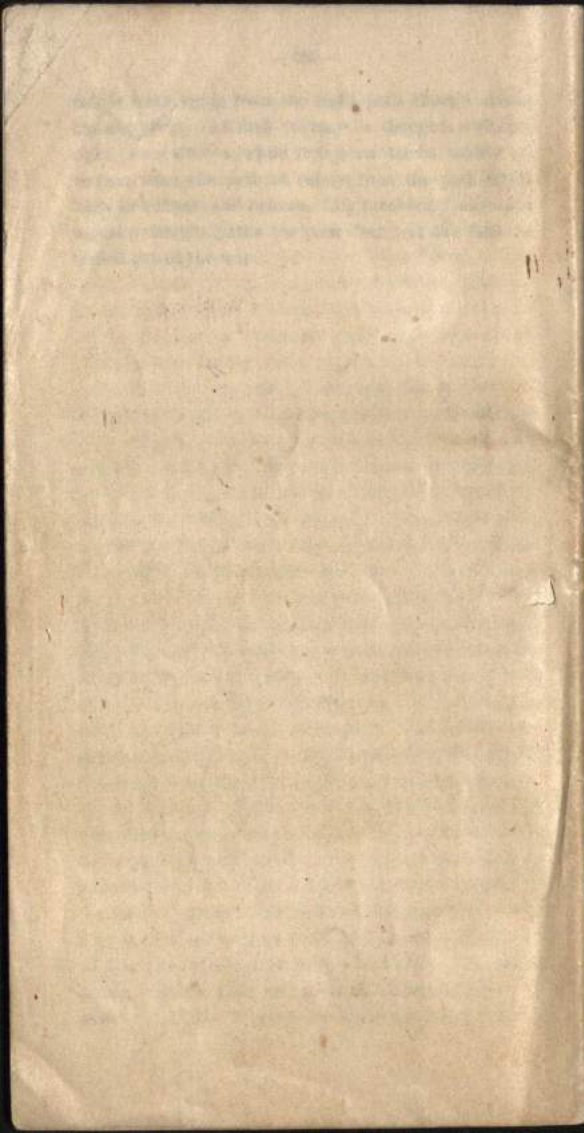
I beseech you to weed out of your teachings every extravagant expression, everything that unbalanced minds, and those who are inexperienced, will catch up, and from which they will make wild, immature movements. It is necessary for you to cultivate caution in every statement you make, lest you start some on a wrong track, and make confusion that will require much sorrowful labor to set in order, thus diverting the strength and work of the laborers into lines which God does not design shall be entered. One fanatical streak exhibited among us will close many doors against the soundest principles of truth.

O how careful should every worker be not to rush on before the Master, but to follow where he leads the way! How it would rejoice the enemies of our faith to get hold of some statement made by our people which will have to be retracted. We must move discreetly, sensibly, for this is our strength; for then God will work with us, and by us, and for us. O how Satan would

rejoice to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not indorsed by the word of God. We want to hold the lines evenly, that there shall be no breaking down of the system of regulation and order. In this way license shall not be given to disorderly elements to control the work at this time. We are living in a time when order, system, and unity of action are most essential. And the truth must bind us together like strong cords in order that no distracted efforts may be witnessed among the workers. If disorderly manifestations appear, we must have clear discernment to distinguish the spurious from the genuine. Let no messages be proclaimed until they have borne a careful scrutiny in every jot and tittle.

My soul is much burdened, for I know what is before us. Every conceivable deception will be brought to bear upon those who have not a daily, living connection with God. In our work no side issues must be advanced until there has been a thorough examination of the ideas entertained, that it may be ascertained from what source they have originated. Satan's angels are wise to do evil, and they will create that which some will claim to be advanced light, will proclaim as new and wonderful things, and yet while in some respects the message is truth, it will be mingled with men's inventions, and will teach for doctrine the commandments of men. If there was ever a time when we should watch and pray in real earnest, it is now. There may be supposable things that appear as good things, and yet they need to be carefully considered with much prayer; for they are specious devices of the enemy to lead souls in a path which lies so close to the path of truth that it will be scarcely distinguishable from the path which leads to holiness and heaven. But the eye of faith may discern

that it is diverging from the right path, though almost imperceptibly. At first it may be thought positively right, but after a while it is seen to be widely divergent from the path of safety, from the path which leads to holiness and heaven. My brethren, I warn you to make straight paths for your feet, lest the lame be turned out of the way.



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**SPECIAL TESTIMONIES FOR MINISTERS
AND WORKERS.—No. 4.**

WE again have the pleasure of sending our ministers and workers a tract containing some selections from late communications from Sister White. We have read some of these at ministers' meetings, and those present were urgent that they receive them for continued use ; and knowing that all would appreciate having the matter to read and study, we have decided to issue it in this convenient form.

We trust the instruction contained herein will receive prayerful and careful consideration, and that it may be helpful in Christian experience, as well as in doing the work to which we are called.

The times are becoming more and more perilous, and for that reason we need to seek God more earnestly, and give more faithful heed to the instruction that he sees fit to give us, so that we may be able to make the very best use of every opportunity, and to do the work of the Lord in a manner pleasing to him.

Wishing our brethren an enlarged experience in the things of God, with success and prosperity in the work, I remain,
Your brother in Christ,

O. A. OLSEN.

SPECIAL TESTIMONIES FOR MINISTERS AND WORKERS.

AYONDALE, COORANBONG, N. S. W., AUSTRALIA,
SEPT. 1, 1895.

Dear Brother and Sister — : —

Brother — laid out before me the plans for meetings to be held for weeks in different places among those who know the truth. Doubtless some who have newly come to the faith would be benefited, but I know you are not on the right track. Some of those called together will no doubt have their faith strengthened and confirmed; but this work is not bearing the message of warning to those who are still in darkness and error, who know not the truth. Time is passing, the perils of the last days are upon us, and how many will say to us in the last great day, when every man shall receive according to his works, Why have you not warned us? You have not told us those things that we should have known.

Christ says, "I came not to call the righteous, but sinners to repentance." Let our ministers go forth weighted with the solemn message of warning. When men have had every advantage to obtain a knowledge of the truth, how shall plans be laid to keep our laborers from the work of saving souls in the darkness of error? The time is short. Let the message of warning be given clear and distinct. The Lord is coming to execute judgment upon all who obey not the gospel.

Enoch in his day sounded the proclamation of the coming of Christ, and the execution of judgment upon the unrighteous; and we now see the fulfilment of Enoch's prophecy concerning the great wickedness that should abound. But these who have the light are

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the very ones commissioned of God to make constantly aggressive warfare. As the inquiry shall be made, "Watchman, what of the night?" the faithful message is to be heard in response, "The morning cometh, and also the night." The influence of truth is too much restricted. Let men who know the truth be urged to communicate truth to those who are in darkness. Many are satisfied with a view of truth, but they have not yet stepped into their place to communicate that which they have received. God has let men feel the power of truth, but they are not all doing their appointed work in seeking to save that which was lost. Every one is to have the armor on, prepared to win others to obedience to the law of God. I see so much given to those who already have; these wonderful meetings for those who wish to get more strength, are depriving the world of the very work that should be done. Our ministers should now be working for the saving of the lost. The weeks spent in gatherings to fit men for work might better, far better, be spent in going to the highways and hedges with the proclamation, "Come, for all things are now ready."

To those who obey the light they have, illumination will come from on high; for the heavenly messengers are waiting to cooperate with men in warning a deceived, sinful world. When the people of God engage in this work with real travail of soul, there will be manifest a decided change in cities and villages. This hovering about churches to keep them propped up, makes them more dependent on human effort. They learn to lean on the experience of their fellow-men, and do not make God their dependence and their efficiency. It is time that cities and villages everywhere were hearing the solemn note of warning, "Behold, he cometh with clouds; and every eye shall see him." Get ready, that you may be found of him in peace.

I entreat you whom God has favored with a knowledge of the truth, Go to work; there is work to do everywhere. The fields are all white unto the harvest. Sowers and reapers are needed just now. The time you devote to imparting constantly to those who understand the message of warning, will not give one tithe of the strength which they would receive in taking hold of the work to communicate life to save perishing souls. Angels are waiting to bless the consecrated workers. The parable of the lost sheep should be a lesson to every soul who has been rescued from the snare of Satan. We are not to hover over the ninety and nine, but to go forth to save the lost, hunting them up in the wilderness of the large cities and towns. In this work the laborers will be led to feel their weakness, and they will flee to the stronghold. The divine presence will be with them to give strength and courage and faith and hope. The true-hearted workers will be laborers together with God.

The warnings that Christ gave to Jerusalem were not to end with them. The judgments upon Jerusalem were a symbol of the events of Christ's coming to judgment in the last day, when before him shall be gathered all nations. "He shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to the other."

Every true follower of Christ has a work to do. God has given to every man his work. A few are now pointing to the roll of fast fulfilling prophecy, and proclaiming, Get ready, show your obedience to God by keeping his commandments. This is no time for the messengers of God to stop to prop up those who know the truth, and who have every advantage. Let them go on to lift the standard and give the warning, "Behold, the Bridegroom cometh, go ye out to meet him." Many who

hear the message — by far the greatest number — will not credit the solemn warning. Many will be found disloyal to the commandments of God, which are a test of character. The Lord's servants will be called enthusiasts. Ministers will warn the people not to listen to them. Noah received the same treatment while the Spirit of God was urging him to give the message, whether men would hear, or whether they would forbear.

Come when it may, the advent of Christ will surprise the false teachers, who are saying, Peace and safety; all things continue as they were from the beginning. Thus saith the Word of Inspiration, "Sudden destruction cometh upon them." The day of God shall come as a snare upon all who dwell upon the face of the whole earth. It comes to them as a prowling thief. "If the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Habitual watching is our only safety. We must be ever ready, that that day may not overtake us as a thief.

Let every one who loves God consider that now, while it is day, is the time to work, not among the sheep already in the fold, but to go out in search of the lost and perishing ones. These need to have special help to bring them back to the fold. Now is the time for the careless to arouse from their slumber. Now is the time to entreat that souls shall not only hear the word of God, but without delay secure oil in their vessels with their lamps. That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin.

The Lord is coming in power and great glory. It will then be his work to make a complete separation between the righteous and the wicked. But the oil cannot then

be transferred to the vessels of those who have it not. Then shall be fulfilled the words of Christ, "Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left." The righteous and the wicked are to be associated together in the work of life. But the Lord reads the character, he discerns who are obedient children, who respect and love his commandments.

The looker-on may discern no difference, but there is One who said that the tares were not to be plucked up by human hands, lest the wheat be rooted up also. Let both grow together until the harvest. Then the Lord sends forth his reapers to gather out the tares, and binds them in bundles to burn, while the wheat is gathered into the heavenly garner. The time of the judgment is a most solemn period, when the Lord gathers his own from among the tares. Those who have been members of the same family are separated. A mark is placed upon the righteous. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Those who have been obedient to God's commandments, will unite with the company of the saints in light; they shall enter in through the gates into the city, and have right to the tree of life. The one shall be taken. His name shall stand in the Book of Life, while those with whom he associated shall have the mark of eternal separation from God.

The tares and wheat are now commingled, but then the one Hand that alone can separate them will give to every one his true position. Those who have had the light of truth, and heard the warning message, heard the invitation to the marriage supper,—farmer, merchant, lawyer, false shepherds who have quieted the

convictions of the people, unfaithful watchmen who have not sounded the warning or known the time of night,—all who have refused obedience to the laws of the kingdom of God, will have no right therein. Those who have sought an excuse to avoid the cross of separation from the world, will, with the world, be taken in the snare. They mingled with the tares from choice. Like drew to like in transgression. It is a fearful assimilation. Men choose to stand with the first rebel, who tempted Adam and Eve in Eden to disobey God. The tares multiply themselves, for they sow tares, and they have their part with the root of all sin—the devil.

Upon those who keep the commandments of God the benediction is pronounced: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." They are "a chosen generation, a royal priesthood, an holy nation, a peculiar people;" that they should show forth the praises of him who hath called us out of darkness into his marvelous light. The obedient are called the just; they are drawn to the holy magnet, Jesus Christ; the holy attracts the holy. He that is unjust will be unjust still. Character cannot then be made or transformed. The oil of grace cannot be lent by one to another, neither have the foolish virgins time to buy oil for themselves. The righteous are those who keep the commandments of God, and they will be forever separated from the disobedient and unrighteous, who trampled under foot the law of God. The pure ore and the dross will no longer commingle.

"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household?" Can we answer? Am I the steward, faithful to the sacred trust which is committed to me? To every man is given an individual responsibility. The watchmen have their

specific work to discern the approach of danger, and sound the note of warning. The soldiers of the cross of Christ are to have ears keen to hear. In their position of responsibility they are to give the trumpet a certain sound, that every one may gird on the armor for action.

What work are we individually doing for the Master? Who are unfolding the truth to those who are in the darkness of error? Who are holding forth the words of life? The enemies of Christ are many, who, while they claim to be righteous, have not the righteousness of Christ. They disguise themselves as angels of light, but they are ministers of sin. This fact should be sufficient to stir every soul to action. Who are faithful stewards of the grace of Christ? Who are making wise division of labor, calling into active service every soul that has an intelligent knowledge of the truth, and giving to all a work to do?

The outposts are to be kept guarded. There are to be men to hold the fort, while the advancing forces are engaged in active warfare. To every man is given his work. We are not to echo the words of those in error, but to inculcate ideas of truth; our work is to benefit our fellow-men, we are not to travel over the track of opponents to the truth, but to sound the message of the third angel, who is flying in the midst of heaven, proclaiming the note of warning, the commandments of God, and the testimony of Jesus Christ.

Those who are "do-nothings" now, will have the superscription upon them, "Weighed in the balance, and found wanting." They knew their Master's will, but did it not. They had the light of truth, they had every advantage, but chose their own selfish interests, and they will be left with those whom they did not try to save. "But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin

to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Let there be an earnest consideration of these words. Let none say, "That does not mean me; I am a Christian." Who says this, yourself, or he who reads the heart? The unfaithful steward had solemn responsibilities entrusted to him; before the world he appeared as a servant of Christ, but O, how deplorable for himself, and for all connected with him, he is an evil servant! He is imperiling his Lord's goods. He is teaching souls to trample upon the holy law of God. He calls Christ, My Lord. But he says, "My Lord delayeth his coming." He does not say that Christ will not come; he does not scoff at the idea of his second coming; but he tells the people that his coming is delayed. He is removing from the minds of others the conviction that the Lord is coming quickly. His influence leads men to presumptuous, careless delay. Thus they are off their watch and they echo the words of the unfaithful watcher; still others catch them up, and the evil spirit, and men are confirmed in their worldliness and stupor. Their course is downward, not upward; they are not looking for and hasting unto the day of God. Earthly passions, corrupt thoughts, take possession of the mind.

The evil servant smites his fellow-servants who are seeking to do the will of his Lord. He eats and drinks with the drunken, those who are carnally minded, notwithstanding their profession of Christianity. They are opposed to Christ and the work he came to our world to do, which was to live the law of God in humanity, to be an example to all humanity.

Christ was surrounded by his disciples, and a vast

congregation were listening to his words when he said, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares." "Let him that thinketh he standeth take heed lest he fall."

A SANITARIUM CHAPEL.

I have received from — a letter of inquiry in reference to the building of a chapel for the Sanitarium. I have written him that this proposition appears to me consistent; years ago I was shown that such a building should be erected. The teaching in the Tabernacle is often too strong for babes. It is such advanced truth as is appropriate for those who have progressed step by step, but is not suited to those who have not a knowledge of the truth. The doctrinal discourses are not of a character to melt and subdue the heart. These souls need to be taught of Jesus Christ and him crucified, of the sanctification of soul, body, and spirit, of the amazing love of God. In the simplicity and meekness and lowliness of Christ let the word be spoken. The seekers after truth will inquire to know the reasons of our faith; they will desire that lessons be given upon the Sabbath question, and then the truth can be unfolded to them gradually as they are able to bear it. All who have a knowledge of the truth should realize their responsibility, and be exceedingly careful to make straight paths for their own feet, lest the lame be turned out of the way.

The very fact of having a church in connection with the Sanitarium will give character to our work. It will be a testimony that we are seeking the eternal good of all who are brought within the sphere of our influence. The Sanitarium presents a vineyard to be worked; it

is God's vineyard, and it needs consecrated ability. Let not pharisaism prevail. There are plenty of subjects to dwell upon to win hearts, and wisdom should be exercised by every teacher. All should remember that they are addressing people who have no knowledge of the third angel's message. It is Greek to them. Let those who have any part in connection with the Sanitarium speak and act circumspectly.

"Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak. Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

Precious, precious words! Let your speech be always with grace, seasoned with salt, which has preserving qualities. Let the believers be sober, and watch unto prayer, and in everything represent Christ, that in the Judgment they may meet the souls with whom they have been associated, and say, I have done for these souls all that I could do. The love of Christ dwelling in the heart will be revealed in the spirit and temper. The heavenly, sanctifying power can be indeed a savor of life unto life, quelling every tumultuous passion, and winning souls to Christ.

O that love, the love of Jesus, might well up in the soul like a stream in the desert, refreshing all, and winning many to the cross of Calvary! "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Let those who make the outlay of means to build a house for God have proportionate zeal

in winning souls to know God and Jesus Christ whom he hath sent.

Brother —, we should give much more labor to the souls that are out of Christ, the souls that have not the truth. Can we not consider that all who are disloyal to God and transgressing his holy law, shall have no place in the paradise of God? How earnest should be the human agent that the truth in all its purity shall be proclaimed in cities, in villages, from the rivers to the ends of the earth! God help his people to awake, and give the trumpet a certain sound!

AVONDALE, COORANBONG, N. S. W., AUSTRALIA,

Aug. 28, 1895.

DEAR BROTHER: You make inquiry in reference to building a chapel for the Sanitarium to accommodate those who wish to attend religious services. The reasons you give in favor of building a chapel are sound. Years ago I was shown that such a building would be a great help. Your patrons are mostly those not of our faith, and if anything can be done to interest them in religious things, it will be well. While there have been altogether too many buildings piled up at Battle Creek, which has meant simply robbery of other localities, yet I would not discourage the building of a chapel. A Sanitarium, where people come from all parts of the world, is a missionary field in the highest sense, and a place of worship would be the means of drawing in some souls. I cannot see why the erection of such a building would not be to the honor of God, even though years have passed when it should have been done.

True, there is the Tabernacle, which is crowded every Sabbath. Why, some will say, will not that answer for all purposes? Why not let the people come out and hear at the place of meeting? I answer that many

would not go there at all, and those who might attend occasionally would not hear the things most appropriate for persons who are not of our faith; they do not understand the doctrines presented. If you have a place of meeting connected with the Sanitarium, many will step in to while away the time, and discourses should be given appropriate for those who have not a knowledge of the truth. I have been surprised that such a building was not erected long ago. It is really a missionary enterprise. The chapel connected with the Sanitarium at St. Helena, Cal., has been a great blessing.

But I thought as I read in your letter that such a building would cost only \$——. O, if we could get such a house in some of our cities that have nothing, how glad we would be! But the patronage of the Sanitarium would, it appears to me, justify the investment of means in a house for God's worship where invalids would be accommodated without having to leave the buildings. They would realize much greater good from the services in such a place. I hope that none will consider these words as contradictory to the former testimonies I have borne, and feel at liberty to disregard the light that God has given. This counsel is in harmony with that light. Those who visit the Sanitarium will see that it is a place where God is honored and worshiped, and many souls may hear the word of life, the precious truth of God, that otherwise might never hear the truth. The sick and suffering ones should have every advantage possible in religious facilities, to win them away from the attractions of Satan, to Jesus Christ. In the chapel let the words of truth be spoken, and the Scriptures be opened to the people in simplicity. Reach the people with the gospel where they are. Jesus will be with you to impress minds and hearts. Nothing should be left undone that can be done to relieve these afflicted souls, and win them to Jesus.

AVONDALE, COORANBONG, N. S. W., AUSTRALIA,
Aug. 27, 1895.

PROPER EDUCATION.

DEAR BROTHER AND SISTER: The students of our manual training-school at this place are doing their best to follow the light God has given, to combine with mental training the proper use of brain and muscle. Thus far the results have exceeded our expectations. At the close of the first term, which was regarded as an experiment, opportunity was given for the students to have their vacation, and engage in whatever work they chose to do. But every one begged that the school might be continued as before, with manual labor each day, combined with certain hours of study. The students did not want to give up the present opportunity of learning how to labor and how to study. If this is their choice under the most disadvantageous circumstances, what influence will it have when the school buildings are up, and there are more favorable surroundings for the students?

The building they now occupy, the only one at all fit for the purpose, was an old hotel which we rented, and are using to its fullest capacity. Four tents pitched in an adjoining paddock are also occupied by students. Every morning at six o'clock the members of the school are called together for morning worship and Bible study. These occasions have proved a blessing. . . .

I spoke to the students eight mornings. The Lord Jesus was indeed in our assembly. The congregation averaged from twenty-six to thirty. In the first meetings the spirit of intercession came upon me, and all were sensible that the Lord heard our prayers. Then I spoke about thirty minutes, and the Lord gave me words for those assembled. These seasons were most profitable; the testimonies of the students following

gave evidence that the Holy Spirit was giving to all glimpses of the things of God. The spiritual impressions became more marked as the meetings progressed. The divine presence was with us. The sympathies and sentiments of those present became inspired with power and favor. Hearts were susceptible to the influence of the Holy Spirit, and decided changes were wrought in minds and character. The Spirit of God was working upon human agents. I praise the Lord for the encouraging influence of his Spirit upon my own heart. We all felt that the Lord was cooperating with us to lead us to will, to resolve, and act.

The Lord does not propose to perform for us either the willing or the doing. This is our proper work. As soon as we earnestly enter upon the work, God's grace is given to work in us to will and to do, but never as a substitute for our effort. Our souls are to be aroused to cooperate. The Holy Spirit works the human agent, to work out our own salvation. This is the practical lesson the Holy Spirit is striving to teach us. For it is God which worketh in you both to will and to do of his good pleasure.

I never had a deeper sense of the precious truth and its power upon human minds than when addressing those students in the early meeting. Morning after morning I felt charged with a message from God. I also had special freedom in speaking twice upon the Sabbath. At every meeting several unbelievers were present, and they were much affected as the truth was presented. If we had a suitable place for meeting, we could invite the neighbors to come in. But our long, narrow dining-room crowded as closely as if packed, is not a very suitable place for worship. I am assigned a little space in the corner of the room, and am packed up close to the wall. Nevertheless, the Lord Jesus is in the assembly. We know it. Some souls are thinking

very seriously now upon the subject of the truth. We all know that the most severe and intense soul-struggles belong to the hour of the great resolve to act out the convictions upon the human heart. The consecration of the soul to God is committing the keeping of the soul to one who has purchased its freedom at an infinite price, and then we are to follow on to know the Lord, that we may know his goings forth are prepared as the morning. To obey is better than sacrifice. The whole work of the Christian is comprised in willing and doing.

PROPER TRAINING.

The students work hard and faithfully. They are gaining in strength of nerve and in solidity as well as activity of muscles. This is the proper education, which will bring forth from our schools young men who are not weak and inefficient, who have not a one-sided education, but an all-round physical, mental, and moral training. The builders of character must not forget to lay the foundation which will make education of the greatest value. This will require self-sacrifice, but it must be done. The physical training will, if properly conducted, prepare for mental taxation. But the one alone always makes a deficient man. The physical taxation, combined with mental effort, keeps the mind and morals in a more healthful condition, and far better work is done. Under this training, students will come forth from our schools educated for practical life, able to put their intellectual capabilities to the best use. Physical and mental exercise must be combined if we would do justice to our students. We have been working on this plan here with complete satisfaction, notwithstanding the inconvenience under which students have to labor.

I came here and began work on my place so earnestly that it inspired all with fresh zeal, and they have been

working with a will, rejoicing that they have the privilege. We have provoked one another to zeal and good works. The school workers were afraid I would plant the first trees, and now both they and I have the satisfaction of having the first genuine orchards in this vicinity. Some of our trees will yield fruit next year, and the peaches will bear quite a crop in two years. Mr. —, from whom we bought our trees, lives about twenty miles from here. He has an extensive and beautiful orchard. He says that we have splendid fruit land.

Well, the school has made an excellent beginning. The students are learning how to plant trees, strawberries, etc.; how they must keep every sprig and fiber of the roots uncramped in order to give them a chance to grow. Is not this a most precious lesson as to how to treat the human mind, and the body as well? not to cramp any of the organs of the body, but give them ample room to do their work? The mind must be called out, its energies taxed. We want men and women who can be energized by the Spirit of God, to do a complete work under the Spirit's guidance. But these minds must be cultivated, employed, not lazy and dwarfed by inaction. Just so men and women and children are wanted who will work the land, and use their tact and skill, not with a feeling that they are menials, but that they are doing just such noble work as God gave to Adam and Eve in Eden, who loved to see the miracles wrought by the divine husbandman. The human agent plants the seed, and God waters it, and causes his sun to shine upon it, and up springs the tiny blade. Here is the lesson God gives to us concerning the resurrection of the body, and the renewing of the heart. We are to learn of spiritual things from the development of the earthly.

PROPER ATTITUDE TOWARD THE TILLING OF THE SOIL.

We are not to be put about and discouraged about temporal things because of apparent failures, nor should we be disheartened by delay. We should work the soil cheerfully, hopefully, gratefully, believing that the earth holds in her bosom rich stores for the faithful worker to garner, richer than gold or silver. The niggardliness laid to her charge is false witness. With proper, intelligent cultivation, the earth will yield its treasures for the benefit of man.

The spiritual lessons to be learned are of no mean order. The seeds of truth sown in the soil of the heart will not all be lost, but will spring up, first the blade, then the ear, and then the corn in the ear. God said in the beginning, "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit." God created the seed as he did the earth, by the divine word. We are to exercise our reasoning powers in the cultivation of the earth, and to have faith in the word of God that has created the fruit of the earth for the service of man.

The cultivation of our lands requires the exercise of all the brain power and tact we possess. The lands around us testify to the indolence of men. We hope to arouse to action the dormant senses. We hope to see intelligent farmers, who will be rewarded for their earnest labor. The hand and heart must cooperate, bringing new and sensible plans into operation in the cultivation of the soil. We have here seen the giant trees felled and uprooted, we have seen the plowshare pressed into the earth, turning deep furrows for the planting of young trees and the sowing of the seed. The students are learning what plowing means, and that the hoe and the shovel, the rake and the harrow, are all implements of honorable and profitable industry. Mistakes will often

be made, but error lies close beside truth. Wisdom will be learned by failures, and the energy that will make a beginning, gives hope of success in the end. Hesitation will keep things back, precipitancy will alike retard, but all will serve as lessons if the human agents will have it so.

In the school that is started here in Cooranbong, we look to see real success in agricultural lines, combined with a study of the sciences. We mean for this place to be a center, from which shall irradiate light, precious advanced knowledge that shall result in the working of unimproved lands, so that hills and valleys shall blossom like the rose. For both children and men, labor combined with mental taxation will give the right kind of all-round education. The cultivation of the mind will bring tact and fresh incentives to the cultivation of the soil.

There will be a new presentation of men as bread-winners, possessing educated, trained ability to work the soil to advantage. Their minds will not be overtaxed and strained to the uttermost with the study of the sciences. Such men will break down the foolish sentiments that have prevailed in regard to manual labor. An influence will go forth, not in loud-voiced oratory, but in real inculcation of ideas. We shall see farmers who are not coarse and rough and slack, careless of their apparel and of the appearance of their homes; but they will bring taste into farmhouses. Rooms will be sunny and inviting. We shall not see blackened ceilings, covered with cloth full of dust and dirt. Science, genius, intelligence, will be manifest in the home. The cultivation of the soil will be regarded as elevating and ennobling. Pure, practical religion will be manifested in treating the earth as God's treasure house. The more intelligent a man becomes, the more should religious influence be radiating from him. And

the Lord would have us treat the earth as a precious treasure, lent us in trust.

GRANVILLE, N. S. W., AUSTRALIA,

Sept. 13, 1895.

There must certainly be a change in our ministers. In heart and character there must be more of Christ, and less of self. We are to be representatives of our Lord. Those who have had great light and precious opportunities are accountable to God, who has given to every man his work. They are never to betray the sacred trust, but are to be indeed the light of the world.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Here is language that expresses his mind toward a corrupt and idolatrous people: "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned in me, my repentings are kindled together." Must he give up the people for whom such a provision had been made, even his only begotten Son, the express image of himself? God permits his Son to be delivered up for our offenses. He himself assumes toward the Sin-bearer the character of a judge, divesting himself of the endearing qualities of a father.

Herein his love commends itself in the most marvelous manner to the rebellious race. What a sight for angels to behold! What a hope for man, "that while we were yet sinners, Christ died for us"! The just suffered for the unjust; he bore our sins in his own body on the tree. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

As witnesses chosen of God, do we value Christ's purchased possession? Are we ready to make any and every sacrifice within our power, to place ourselves under Christ's yoke, to cooperate with him, and to be laborers together with God? All who are bearing the test of God, obeying his commandments, love the perishing human race as Christ loved them. They follow the example of Christ in most earnest, self-sacrificing labor, to seek out in the highways and hedges the high and the low, the rich and the poor, and to bear to all the message that they are the objects of Christ's special love and guardian care.

So great is the natural blindness and ignorance of men in regard to God and to the Saviour, that every one who loves Jesus may find work to do. Not one who has true love for Christ will remain indifferent and indolent. There is a marked difference between the character and life of those who are obedient to all the commandments of God, and of those who are disobedient.

Parents have not restrained the selfishness of their children. Self-indulgence has been the object of pursuit. Through self-serving, multitudes are bound in servitude to Satan. They are the slaves of their own impulses and passions, which are under the control of the wicked one. In calling them to his service, God offers them freedom. Obedience to God is liberty from the thralldom of sin, deliverance from human passion and impulse.

But we have to meet and contend with men who employ all their power in slandering those who are loyal to God. Their wit and their God-given reason are devoted to making it appear that obedience to the commandments of God is an irksome service. But those who advocate the claims of the law of God testify, "Great peace have they that love thy law, and nothing

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shall offend them." "The law of the Lord is perfect, converting the soul." The Lord presents truth in contrast with error, and presents also the sure result of accepting truth, the experience that always follows willing obedience. It is peace and rest.

The work before the servants of God is to present Jesus. The work for the ministers of Christ is to hang their helpless souls upon his merit. Men who turn away from the path of obedience and make transgression of the law of God a virtue, are under the inspiration of the arch-deceiver. They are blinded by his power. They need to have before them a representation of what the truth can do in enabling men to preserve a Christ-like temper when tempted to become imperious and impatient. The enemies of the truth want to provoke those who teach the binding claims of the law of God. If there is retaliation on our part, Satan's hosts triumph. He has found a weak place in the armor. By their mean course of action, the agents of Satan try to tempt the advocates of truth to say and do things that will not be commendable.

TREATMENT OF OPPOSITION.

Fine perceptions, nobility of soul, are to be cherished; the spirit of truth and righteousness is to control our deportment, our words, and our pens. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." If the minister, when before his congregation, sees a disbelieving smile upon the faces of opponents, let him be as one who sees not. If any should be so impolite as to laugh and sneer, let not the minister, by voice or attitude, reflect the same spirit. Show that you handle no such weapons. The pen so often traces words that are sharp, and by repeating the statements of the advocates of

error, our brethren sometimes give currency to the error. This is a mistake. Let your pen trace advanced truth.

The Holy Spirit does not work with men who love to be sharp and critical. That Spirit has been cherished in meeting debaters, and some have formed the habit of squaring for a combat. God is dishonored in this. Keep back the sharp thrusts; do not learn in Satan's school his methods of warfare. The Holy Spirit does not inspire the words of censure. A time of trouble is before us, and every honest soul, who has not had the light of truth, will then take a stand for Christ. Those who believe the truth are to be newly converted every day. Then they will be vessels unto honor.

PROPER MANNER OF MEETING OPPONENTS.

Do not repeat the words of your opponents, or enter into controversy with them. You meet not merely the men, but Satan and his angels. Christ did not bring against Satan a railing accusation concerning the body of Moses. If the world's Redeemer, who understood the crooked, deceptive arts of Satan, durst not bring against him a railing accusation, but in holiness and humility said, "The Lord rebuke thee, O Satan," is it not wise for his servants to follow his example? Will finite human beings take a course that Christ shunned because it would afford Satan occasion to pervert, misrepresent, and falsify the truth?

PERSONALITIES TO BE AVOIDED.

In this period of the world's history we have altogether too great a work, to begin a new kind of warfare in meeting the supernatural power of Satanic agencies. We must put aside personalities, however we may be tempted to take advantage of words or actions. In patience we must possess our souls. Brethren, make it manifest that you are wholly on the Lord's side. Let

the truth of God's holy word reveal transgression and sin, and manifest the sanctifying power of truth upon human hearts. A haughty spirit must not come in to mar the work of God. We have reason for gratitude to God every moment that we have the privilege of connecting with God.

There is need of contrition of soul every day, and the Lord declares the great advantage of every one who will humble his heart and hide in Jesus. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." "This poor man cried, and the Lord heard him, and saved him out of all his troubles." "The angel of the Lord encampeth round about them that fear him, and delivereth them."

Let those who hate the law of the Lord rave and pour out their anathemas against such as have moral courage to receive and live the truth. The Lord is our strength. It is safe for us not to build up self, but to let the Lord work his will in and by and through us. Let us preserve a contrite, humble spirit, which the Lord will revive.

VALUE OF COUNSEL AND ADVICE.

Self-esteem and self-flattery will be sure to stir up in the heart resentment against any who venture to question one's course of action. Everything like counsel or advice is resented with indignation as a design to bruise and wound. This spirit cherished will lead to numerous evils. None will venture to tell you when you

err, because the faithful one would be regarded as an enemy. Thus the kindness that should exist between brethren in the faith, is killed, because of the jealous interpretation put upon the God-fearing cautions given. Undue stress is laid upon words, imagination exaggerates the matter and creates alienation.

Nevertheless we must not suffer wrong upon a brother. Self-sufficiency must be overcome. Love of applause must be seen as a snare. There is always danger of making grave blunders through conceit of our own wisdom and qualifications. Let these qualifications reveal their true value, and they will be appreciated.

SPIRIT OF UNION AND EQUALITY AMONG THE LABORERS.

I am urged by the Spirit of God to counsel my brethren to unite with one another in labor. Love as brethren, be pitiful, be courteous, be true as steel to one another, but crush that feeling of superiority over your brother ministers which leads one to feel that he cannot link up with others in labor. No one man should feel that he must do the whole work. However experienced or well qualified he may be, there is need of other talents to unite with his. It is a mistake to think that one man's train of thought will accomplish the work for all hearts in a religious effort. Men of different minds are needed, men whose hearts are tenderly led out to win souls. Different methods of labor are really essential in sowing the seeds of truth and gathering in the harvest. It is often the case that men of the humblest ability will reach hearts that have been steeled against another man's labors. Much praying is essential. The soul's drawing nigh to God in communion, means God's drawing nigh to the soul that is seeking him. There needs to be greater devotion of heart and life in service to God.

SPECIAL TESTIMONIES FOR MINISTERS AND WORKERS — NO. 5.

THE instruction contained in the following extracts from recent communications from Mrs. E. G. White, is most important and timely. As ministers and laborers together with God, it behooves us to give heed to these solemn messages, and to put into daily practise the instruction given.

We are living in an important and solemn time. We are engaged in a most sacred and responsible work, — a work that has been committed to us by God.

But we come far short of our duty. We are not meeting the mind of the Spirit of God. Many have departed from the earnest, self-denying simplicity that marked the early history of our work. A worldly policy is manifesting itself in various ways. Our ministry is lacking in power. There is a lack of earnestness, of wrestling in prayer. Many give the trumpet no certain sound, and neither sinners nor formal professors are awakened.

This state of things must change, for never was there a time when earnest, faithful, zealous laborers were more needed than now. The church must be aroused from its stupor, and the world warned of the coming day of wrath.

Our institutions, too, are in danger of departing from the simplicity of the faith, and conforming to the policy and spirit of the world. "Be ye clean that bear

the vessels of the Lord," is the Scriptural injunction. Those at the head of our work, be they in the field or in our institutions, must walk in the counsel of God. If they are not doing so, now is the time to change. The work of God must not be jeopardized.

We are not to measure ourselves after the standard of the world. Christ is the only pattern that has been given to us. By this standard alone are we to be measured. God is more willing to give his Spirit to them that ask him, than parents are to give good gifts to their children.

Our churches are in need of help, but sermonizing will not accomplish the work. The Holy Spirit alone can reach the people. O, let us seek God as never before, and he will surely be found of us. He says: "Ye shall seek me and find me when ye shall search for me with all your heart."

O. A. OLSEN.

Battle Creek, Mich., July 8, 1896.

SPECIAL TESTIMONIES FOR MINISTERS AND WORKERS.

THE CHARACTER OF OUR WORK.

THE greatest work is before us. The peril which threatens our usefulness, and which will prove our ruin, if not seen and overcome, is selfishness,—placing a higher estimate upon our plans, our opinions, and our labors, and moving independently of our brethren. “Counsel together” have been the words repeated by the angels again and again.

Satan may move through one man’s mind to warp things out of their proper channel; he may succeed with two who view things in a similar light; but with several minds enlisted, there is greater safety against his wiles. Every plan will be more liable to be viewed from all sides, every advance will be more carefully studied, so that no enterprise will be so likely to be entered upon which will bring confusion and perplexity and defeat to the work in which we are engaged. In union there is strength; in division there is weakness and defeat. God is leading out a people, and fitting them for translation. Are we who are acting a part in this work standing as sentinels for God? Are we uniting our forces? Are we willing to become servants of all? Are we imitating the great Pattern?

PROPER METHODS IN LABOR.

The truth cannot be introduced in any haphazard way among the colored people, neither can advice be given to the believers and to those who teach the truth,

to be presumptuous. When the period comes in the Southern States to do as did the three worthies who refused to bow to Nebuchadnezzar's image, that time will present decisions for or against the commandments of God. There is no need of closing up our own way wholly. It will be made more difficult to work the many fields that have not yet been touched. Our policy is, Do not make prominent the objectionable features of our faith, which strike most decidedly against the practises and customs of the people, until the Lord shall give the people a fair chance to know that we are believers in Christ, that we do believe in the divinity of Christ, and in his preexistence. Let the testimony of the world's Redeemer be dwelt upon. "I, Jesus, have sent mine angel to testify unto you these things in the churches." There is need of strictly guarding the word that the pen traces upon paper. The Lord help us to learn in the school of Christ his meekness and lowliness.

If the Majesty of heaven guarded *his* every word lest *he* should stir up the spirit of Satan and the fallen angels, how much more careful should *we* be in all things !

CORRECT PRINCIPLES.

I must speak to my brethren, nigh and afar off. I cannot hold my peace. They are not working on correct principles. Those who stand in responsible positions must not feel that their position of importance makes them men of infallible judgment. All the works of men are under the Lord's jurisdiction. It will be altogether safe for men to consider that there is knowledge with the Most High. Those who trust in God and his wisdom, and not in their own, are walking in safe paths. They will never feel that they are authorized to muzzle even the ox that treads out the grain ; and how offensive

it is for men to control the human agent who is in partnership with God, and to whom the Lord Jesus has said, "Come unto me, all ye that *labor* and are heavy *laden*, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "We are laborers together with God : ye are God's husbandry, ye are God's building."

OUR DUTY TO EXTEND THE WORK.

Let forces be set at work to clear new ground, to establish new, living interests wherever an opening can be found. Let men learn how to pray earnestly, short, and right to the point. Let them learn to speak of the world's Redeemer, to lift up the Man of Calvary higher and still higher. Transplant trees out of your thickly planted nursery. God is not glorified in centering such immense advantages in one place. We need wise nurserymen who will transplant trees to different localities, and give them advantages whereby they may grow. It is a positive duty to go into regions beyond. Rally workers who possess true missionary zeal, and let them go forth to diffuse light and knowledge far and near. Let them take the living principles of health reform into communities that to a large degree are ignorant of what they should do. Let men and women teach these principles to classes that cannot have the advantages of the large Sanitarium at Battle Creek. It is a fact that the truth of heaven has come to the notice of thousands through the influence of the Sanitarium, yet there is a work to be done that has been neglected. We are encouraged as we see the work that is being done in Chicago, and in a few other places. But years ago the large responsibility that is centered in Battle Creek should have been distributed.

The people are encouraged to center in Battle Creek, and they pay their tithe and give their influence to the building up of a modern Jerusalem that is not after God's order. In this work other places are cut off from facilities which they should have. Enlarge ye, spread, yes ; but not in one place. Go out and establish centers of influence in places where nothing, or next to nothing, has been done. Break up your consolidated mass ; diffuse the saving beams of light, and shed light into the darkened corners of the earth. A work needs to be done something like that which is described as an eagle stirring up her nest. "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity : therefore his taste remained in him, and his scent is not changed." This is true of many Christians who are coming into Battle Creek. Many have a spasmodic zeal, but it is like a meteor that flashes across the heavens, and goes out. Let God's own workmen, who have his cause at heart, do something for the Southern field. Let not God's stewards be content with just touching it with their fingers' ends. Let those at the heart of the work plan for the field in earnest. You have talked about it ; but what are you doing as the stewards of God's means ?

Has God given us a work to do ? Has God bidden us to go amid opposing influences and convert men from error to truth ? Why have not the men and women who have so frequently gathered to the large assemblies in Battle Creek put into practise the truth which they have heard ? If they had imparted the light which they had received, what a transformation of character we would have seen ! For every grace imparted, God would have given grace. The work that has been done for them has not been prized as it should have been, or they would have gone forth into the darkened places of

the earth, and shed abroad the light which God has shed upon them. They would have given to the world the message of the righteousness of Christ through faith, and their own light would have become clearer and clearer, for God would have worked with them. Many have gone into the grave in error, simply because those who professed the truth have failed to communicate the precious knowledge they have received. If the light that has shone in superabundance in Battle Creek had been diffused, we would have seen many raised up to become laborers together with God.

THE EVIL OF LONG SERMONS.

DEAR BROTHER ——— : —

Those who shall be mouthpiece for God should know that their lips have been touched with a live coal from off the altar, and present the truth in the demonstration of the Spirit. But lengthy discourses are a taxation to the speaker, and a taxation to the hearers who have to sit so long. One half the matter presented would be of more benefit to the hearer than the large mass poured forth by the speaker. That which is spoken in the first hour is of far more value if the sermon closes then than the words that are spoken in an added half-hour. There is a burying up of the matter that has been presented.

This subject has been opened to me again and again, that our ministers were making mistakes in talking so long as to wear away the first forcible impression made upon the hearers. So large a mass of matter is presented which they cannot possibly retain and digest, that all seems confused.

I have kept this before our ministering brethren, and begged them not to lengthen out their discourses. Some improvement has been made on this ground, with the very best results. But few discourses have exceeded an hour.

While in America, the light was given me in the night season concerning yourself. You had been speaking at great length, and still felt that you had not said all you wished to say, and were asking for a little more time. One of dignity and authority stepped before you, as you stood in the pulpit, and said, You have given the people a large amount of matter to consider ; one half of what you have given would be of much greater profit than the whole. If energized by the Holy Spirit, it must make an impression on the human hearer. The Holy Spirit works the man, but if there are vital points to be made, which are essential to be carried away by the hearer, a train of words is effacing that strong impression, pouring into the vessel more than it can retain, and is so much effort lost. To reserve the last half to be presented when the mind is fresh to receive it, will be gathering up the fragments, that nothing be lost.

The truth is a precious, vitalizing power. It is the entrance of the word that giveth light and understanding unto the simple. The truth should be spoken clearly, slowly, forcibly, that it may impress the hearer. When the truth in any line is presented, it is essential for it to be understood, that all its precious food, the bread of life, the manna from heaven, may be received. Let every fragment be gathered up, that nothing be lost. In the presentation of the truth in preaching the word, it is of consequence that nothing should be lost to the receptive hearer. The Lord Jesus is represented by the Holy Spirit, and is seeking to secure admission to the mind ; and conviction comes to the heart and conscience ; but the overmuch matter that is given is detrimental in its effect ; it effaces the impression previously made. Speak short, and you will create an interest to hear again and again.

It is especially true that new and startling themes

should not be presented to the people at too great length. In every address given, let there be an application of truth to the heart, that whosoever may hear shall understand, and that men, women, and youth may become alive unto God. Try to lead all, from the least to the greatest, to search the word ; for the knowledge of His glory is to fill the whole earth as the waters cover the sea.

THE MANIFEST WORKING OF THE HOLY SPIRIT AT
BATTLE CREEK COLLEGE.

“Then Jesus said unto them, yet a little while is the light with you. Walk while you have the light, lest darkness come upon you : for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.” Some men in the Battle Creek College have a false idea as to what constitutes duty. The Lord God of heaven has caused his Holy Spirit from time to time to move upon the students in the school, that they might acknowledge him in all their ways, so that he might direct their paths. At times the manifestation of the Holy Spirit has been so decided that studies were forgotten, and the greatest Teacher the world ever knew made his voice heard, saying, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls : for my yoke is easy, and my burden is light.” The Lord knocked at the door of hearts, and I saw that angels of God were present. There seemed to be no special effort on the part of the teachers to influence the students to give their attention to the things of God, but God had a Watcher in the school, and though his presence was unseen, yet his influence was discernible. Again and again there have been

manifest tokens of the presence of the holy Watchman in the school. Again and again the voice of Jesus has spoken to the students, saying, "Behold, I stand at the door, and knock ; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

The Lord has been waiting long to impart the greatest, truest joys to the heart. All those who look to him with undivided hearts, he will greatly bless. Those who have thus looked to him have caught more distinct views of Jesus as their sin-bearer, their all-sufficient sacrifice, and have been hid in the cleft of the rock, to behold the Lamb of God who taketh away the sins of the world. When we have a sense of his all-sufficient sacrifice, our lips are tuned to the highest, loftiest themes of praise. When the students thus beheld Jesus, the suspension of their studies was counted as no loss. They were catching glimpses of him who is invincible. They earnestly sought the living God, and the live coal of pardon was placed upon their lips. The Holy Spirit wrought not only for those who had lost their first love, but also for souls who had never placed themselves on the Lord's side. The holy Watcher drew these souls, that there might be an ingathering to Jesus Christ. The Holy Spirit wrought so that the Lord's presence could be distinguished, and his work acknowledged. Tokens of his grace and favor called forth rejoicing from the hearts of those who were thus blessed, and it was known that the salvation of God was among his people. The bright beams of the Sun of Righteousness were shining into the chambers of the heart and mind.

The manifestation of the Holy Spirit was similar to its manifestation in the days of Samuel and Saul in the school of the prophets. On one occasion the showers of grace were outpoured, and all that were gathered

together were prophesying. Saul drew near, and though when he came he was filled with a restless, envious, jealous spirit because of David, yet he caught the spirit that was animating those who were praising God, and he also sang praises. The word of inquiry went out, "Is Saul also among the prophets?" The Lord would be glorified if hallelujahs of rejoicing were heard in our schools. The willing and obedient who have received the teaching of the Holy Spirit will rejoice in the Lord, saying, "O give thanks unto the Lord; for he is good; for his mercy endureth forever." If the people of God rightly appreciated the temporal and spiritual blessings which the Lord has poured upon them through Jesus Christ, continual praise would be upon their lips. We have had an experience in being relieved from spiritual bondage similar to that of the Israelites who were set free from the bondage of Egypt. Have we not had chains of oppression broken, and Red Seas of impossibilities opened up before us? Have we not been fed with manna from heaven? Have not the words of Christ come home to the soul, "This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: If any man eat of this bread he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world"? We are to feast continually upon this heavenly manna. We are to drink continually of the water of life. Jesus says, "If any man thirst, let him come unto me and drink."

Would it not be well for us to observe holidays unto God, when we could revive in our mind the memory of his dealing with us? Would it not be well to consider his past blessings, to remember the impressive warnings that have come home to our souls, so that we shall not forget God? The world has many holidays, and men

become engrossed with games, with horse-races, with gambling, smoking, and drunkenness. They show plainly under what banner they are standing. They make it evident that they do not stand under the banner of the Prince of Life, but that the prince of darkness rules and controls them. Shall not the people of God more frequently have holy convocations in which to thank God for his rich blessings? Shall we not find time in which to praise Christ for his rest, peace, and joy, and make manifest by daily thanksgiving that we appreciate the great sacrifice made in our behalf, that we may be partakers of the divine nature? Shall we not speak of the prospective rest in the paradise of God, and tell of the honor and glory in store for the servants of Jehovah? "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." We are homeward-bound, seeking a better country, even a heavenly.

The world is full of excitement. Men act as though they had gone mad, over low, cheap, unsatisfying things. How excited have I seen them over the result of a cricket match! I have seen the streets in Sydney densely crowded for blocks, and on inquiring what was the occasion of the excitement, was told that it was because some expert player of cricket had won the game. I felt disgusted. Why are not the chosen of God more enthusiastic? They are striving for an immortal crown, striving for a home where there will be no need of the light of the sun or moon, or of lighted candle; for the Lord God giveth them light, and they shall reign forever and ever. They will have a life that measures with the life of God; but the candle of the wicked shall be put out in ignominious darkness, and then shall the righteous shine forth as the sun in the kingdom of their Father.

Why should we not expect the Holy Watcher to come

into our schools? Our youth are there to receive an education so that they may do all in their power to acquire a knowledge of the most high God, and to make him known as the only true God. They are there to learn how to present Christ as a sin-pardoning Saviour. They are there to gather up precious rays of light, in order that they may diffuse light again. They are there to show forth the loving-kindness of the Lord, to speak of his glory, to sound forth the praises of him who hath called us out of darkness into his marvelous light. Those who are faithful will be clothed with white robes, will have palms of victory in their hands, and will stand in the heavenly courts. John says, "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

Again and again the heavenly messenger has been sent to the school. When his presence has been acknowledged, the darkness has fled away, and the light has shone forth, and hearts have been drawn to God. The last words spoken by Christ to John were, "And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." When we respond to God, and say, "Lord, we come," then with joy will we draw water out of the wells of salvation. Shall we not keep holy festivals unto God? Shall we not show that we have some enthusiasm in his service? With the grand, ennobling theme of salvation before us, shall we be as cold as statues of marble? If men can become so excited over a match game of cricket, or a horse-race, or over

foolish things that bring no good to any one, shall we be unmoved when the plan of salvation is unfolded before us? Let the school and the church henceforth have festivals of rejoicing unto the Lord.

I do not recommend pleasure parties where young people assemble together for mere amusement, to engage in cheap, nonsensical talk, and where loud, boisterous laughter is to be heard. I do not recommend this kind of gathering, where there is a letting down of dignity and the scene is one of weakness and folly. Many times young men for whom heavenly intelligences have been waiting in order to number them as missionaries for God, are drawn into the gatherings for amusement and are carried away with Satan's fascinations. Instead of being afraid to continue their association with girls whose depth of mind is easily measured, whose character is of a cheap order, they become enamored of them, and enter into an engagement. Satan knows that if these young men enter into an engagement with cheap-minded, pleasure-loving, worldly-minded, irreligious young women, they will bind themselves to stumbling-blocks. Their usefulness will be largely crippled, if not utterly destroyed. Even if the young men themselves succeed in making an unreserved surrender to God, yet they will find that they are greatly crippled by being bound to an untrained, undisciplined, unchristlike wife, who is dead to God, dead to piety, and dead to true holiness. Their lives will prove unsatisfying and unhappy. These gatherings for amusement confuse faith, and make the motive mixed and uncertain. The Lord accepts no divided heart. He wants the whole man. He made all there is of man. He offered a complete sacrifice to redeem the body and soul of man. That which he requires of those whom he has created and redeemed, is summed up in these words, "Thou shalt love the Lord thy God

with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself." God will accept nothing less than this.

KNOWING GOD.

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ ; grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." These precious words are spoken to those who have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ. In order to realize the greatness of the promise, we must know, by experimental knowledge, who is back of the promise. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches ; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth ; for in these things I delight, saith the Lord."

QUALIFICATIONS ESSENTIAL FOR THE WORK OF GOD.

In his word the Lord enumerates the gifts and graces that are indispensable for all who connect with his work. He does not teach us to ignore learning or despise education, for when controlled by the love and fear of God, intellectual culture is a blessing ; yet this is not presented as the most important qualification for the service of God. Jesus passed by the wise men of his time, the men of education and position, because they were so proud and self-sufficient in their boasted superiority that they could not sympathize with suffering humanity, and become colaborers with the Man of

Nazareth. In their bigotry they scorned to be taught by Christ. The Lord Jesus would have men connected with his work who appreciate that work as sacred; then they can cooperate with God. They will be unobstructed channels through which his grace can flow. The attributes of the character of Christ can be imparted to those only who distrust themselves. The highest scientific education cannot in itself develop a Christlike character. The fruits of true wisdom come from Christ alone.

Every worker should test his own qualifications by the word of God. Have the men who are handling sacred things a clear understanding, a right perception, of things of eternal interest? Will they consent to yield to the working of the Holy Spirit? or do they permit themselves to be controlled by their own hereditary and cultivated tendencies? It becomes all to examine themselves, whether they be in the faith.

Those who occupy positions of trust in the work of God, should ever bear in mind that these positions involve great responsibility. The right performance of the solemn work for this time, and the salvation of the souls connected with us in any way, depend in a great degree upon our own spiritual condition. All should cultivate a vivid sense of their responsibility; for their own present well-being and their eternal destiny will be decided by the spirit they cherish. If self is woven into the work, it is as the offering of strange fire in the place of the sacred. Such workers incur the displeasure of the Lord. Brethren, remove your hands from the work, unless you can distinguish the sacred fire from the common.

Those who have stood as representative men are not all Christian gentlemen. There is prevalent a spirit that seeks the mastery over others. Men regard themselves as authority, they express their opinions and pass

resolutions about matters of which they have no experimental knowledge. Some who are connected with the publishing house at —, pass through the office, speaking with different ones, giving directions which they suppose it proper for them to give, when they do not understand what they are talking about.

Great injustice and even dishonesty have been committed in the board meetings, in bringing matters before those who have not an experience that will enable them to be competent judges. Manuscripts have been placed in the hands of men for criticism, when the eyes of their understanding were so blinded that they could not discern the spiritual import of the subject with which they were dealing. More than this, they had no real knowledge of book-making. They had had neither study nor practise in the line of literary productions. Men have sat in judgment upon books and MSS. unwisely placed in their hands, when they should have declined to serve in any such capacity. It would have been only honest for them to say, "I have had no experience in this line of work, and should certainly do injustice to myself and to others, in giving my opinion. Excuse me, brethren; instead of instructing others, I need that some one should teach me." But this was far from their thoughts. They expressed themselves freely in regard to subjects of which they knew nothing. Conclusions have been accepted as the opinions of wise men, when they were simply the opinions of novices.

The time has come when, in the name and strength of God, the church must act for the good of souls and for the honor of God. A lack of firm faith and of discernment in sacred things should be regarded as sufficient to debar any man from connection with the work of God. So also the indulgence of a quick temper, a harsh, overbearing spirit, reveals that its possessor should not be placed where he will be called to

decide weighty questions that affect God's heritage. A passionate man should have no part to act in dealing with human minds. He cannot be trusted to shape matters which have a relation to those whom Christ has purchased at an infinite price. If he undertakes to manage men, he will hurt and bruise their souls; for he has not the fine touch, the delicate sensibility which the grace of Christ imparts. His own heart needs to be softened, subdued by the Spirit of God; the heart of stone has not become a heart of flesh.

Those who are thus misrepresenting Christ, are placing a wrong mold upon the work; for they encourage all who are connected with them to do as they do. For their souls' sake, for the sake of those who are in danger from their influence, they should resign their positions; for the record will appear in heaven that the wrong-doer has the blood of many souls upon his garments. He has caused some to become exasperated, so that they have given up the faith; others have been imbued with his own satanic attributes, and the evil done it is impossible to estimate. Those only who make it manifest that their hearts are being sanctified through the truth, should be retained in positions of trust in the Lord's work.

Let all consider that whatever their employment, they are to represent Christ. With steadfast purpose let every man seek to have the mind of Christ. Especially should those who have accepted the position of directors or counselors feel that they are required to be in every respect Christian gentlemen. While in dealing with others, we are always to be faithful, we should not be rude. The souls with whom we have to do are the Lord's purchased possession, and we are to permit no hasty, overbearing expression to escape the lips. Brethren, treat men as men, not as servants, to be ordered about at your pleasure. He who indulges a

harsh, overbearing spirit, might better become a tender of sheep, as did Moses, and thus learn what it means to be a true shepherd. Moses gained in Egypt an experience as a mighty statesman, and as a leader of the armies, but he did not there learn the lessons essential for true greatness. He needed an experience in more humble duties, that he might become a caretaker, tender toward every living thing. In keeping the flocks of Jethro, his sympathies were called out to the sheep and lambs, and he learned to guard these creatures of God with the gentlest care. Although their voice could never complain of mistreatment, yet their attitude might show much. God cares for all the creatures he has made. In working for God in this lowly station, Moses learned to be a tender shepherd for Israel.

The Lord would have us learn a lesson also from the experience of Daniel. There are many who might become mighty men, if, like this faithful Hebrew, they would depend upon God for grace to be overcomers, and for strength and efficiency in their labors. Daniel manifested the most perfect courtesy, both toward his elders and toward the youth. He stood as a witness for God, and sought to take such a course that he might not be ashamed for Heaven to hear his word or to behold his works. When Daniel was required to partake of the luxuries of the king's table, he did not fly into a passion, neither did he express a determination to eat and drink as he pleased. Without speaking one word of defiance, he took the matter to God. He and his companions sought wisdom from the Lord, and when they came forth from earnest prayer, their decision was made. With true courage and Christian courtesy, Daniel presented the case to the officer who had them in charge, asking that they might be granted a simple diet. These youth felt that their religious principles were at stake, and they relied upon God whom they loved and served.

Their request was granted, for they had obtained favor with God and with men.

Men in every position of trust need to take their place in the school of Christ, and heed the injunction of the great Teacher : "Learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." We have no excuse for manifesting one wrong trait of character. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." In your dealing with others, whatever you see or hear that needs to be corrected, first seek the Lord for wisdom and grace, that in trying to be faithful, you may not be rude. Ask him to give you the gentleness of Christ ; then you will be true to your duty, true to your position of trust, and true to God, a faithful steward, overcoming natural and acquired tendencies to evil.

None but a whole-hearted Christian can be a perfect gentleman ; but if Christ is abiding in the soul, his spirit will be revealed in the manner, the words, and the actions. Gentleness and love cherished in the heart, will appear in self-denial, in true courtesy. Such workers will be the light of the world.

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SPECIAL TESTIMONIES FOR MINISTERS AND WORKERS.—No. 6.

DURING the past few months, I have received a number of communications from Sister E. G. White, which contain most valuable instruction to myself and to all our laborers; and knowing that all the workers connected with the cause of present truth would be benefited personally and helped in their work by having this instruction, I have collected this matter, and had it printed in this little tract for their benefit. It is not necessary that I ask for it a careful and prayerful study, for I know it will receive this. The subheadings have been inserted by us for the convenience of the reader.

We have entered perilous times. We need to seek God as never before. Every minister and worker must have a fresh experience to bring into his work. The time has come for the message to rise and go with power, and those who will not now awake, and advance with the work, will soon find that they are left behind in darkness. Intensity has taken hold of earthly elements. The power of God will now especially rest on his servants that seek him with all the heart.

It is the work of the Christian to mend, to restore, to heal. This healing process saves many a soul, and hides a multitude of sins. God is love. God is, in himself, in his essence, love. He makes the very best of what appears an injury, and gives Satan no occasion for triumph by making the worst appear, and exposing our weakness to our enemies. The world must not be introduced into the church, and married to the church, forming a bond of unity. Through this means the church will become indeed corrupt, and, as stated in Revelation, "a cage of every unclean and hateful bird."

Through association with the world, our institutions will become unsubstantial, unreliable; because these worldly elements, introduced and placed in positions of trust, are looked up to, as teachers to be respected, in their educating, directing, and official position, and they are sure to be worked upon by the spirit and power of darkness; so that the demarkation becomes not distinguished between him that serveth God and him that serveth him not. The parable is given by Jesus Christ in regard to the field in which it was supposed had been sown pure wheat, but the entrusted ones look upon the field with disappointment, and inquire, "Didst not thou sow good seed in thy field? from whence then hath it tares?" The Master of the vineyard answered, "An enemy hath done this."

MEETINGS AT ST. HELENA, CAL.

Thus hath it been presented to me in regard to the Rural Health Retreat. I had a message of warning. I spoke with earnestness, and I know

the Lord put his Holy Spirit upon me while I presented the danger of association with, and love of, the world. The worldling is ever on the watch to criticize and accuse those who serve God. This will reveal itself in the querulous complaining of professed Christians, who have never been transformed by the grace of Jesus Christ. They are deadly enemies to those who believe. They despise the Sabbath of the fourth commandment, and if they can make it appear that those who are striving to obey the commandments of God are faulty, Satan has cast his arrow, and now what?— He has shown his accusing power; but his cruel thrusts will do little harm if the professed believers will stand true to the words of Christ, and be doers of his word, and not hearers only. Those to whom these complaints are made, are under bonds to Jesus Christ to love and respect and be faithful to one another who are united to Christ in church fellowship. To unite with the fault-finding element, to be accusers of the brethren, to take up the reproach they lay at your door, is seconding the work of the enemy by playing yourself into his hands, to make his work a success.

I presented the matter before the hearers, that Jesus the Lord of life and glory, was crucified to please the malice of the Jews, because the principles he presented did not coincide with their own ideas and ambitious aims. He condemned all guile, all underhanded work of policy for supremacy, and every unholy practise. Pilate and Herod became friends in crucifying Jesus Christ. They pleased the Jews in making effective their enmity against one whom Pilate proclaimed innocent. I presented to them Judas, who betrayed his Lord

for money value ; Peter, who denied him in his humiliation in the judgment-hall. A few hours before, he had with great firmness assured his Master he would go with him to prison and to death, and notwithstanding Jesus' declaration that he would, ere the cock crow, deny him thrice, he was so self-confident that he took not the words of Christ as verity and truth. How little he knew himself ! How soon circumstances tested his allegiance to his Master ! He denied Jesus in the very hour he should have watched with him in fervent prayer. When in the judgment-hall he was accused of being one of this man's disciples, he denied ; and the third time he was accused, he emphasized his denial with cursing and swearing. Said Christ, "Ye shall receive power, after that the Holy Ghost has come upon you : and ye shall be witnesses unto me." The look of grief and sadness which Jesus gave Peter, was not a hopeless look ; it broke the heart of Peter, who denied his Lord.

But Peter was converted, and then after the crucifixion and resurrection of Christ, when before the rulers, he boldly declared for Jesus, and charged the rulers with these words : "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you ; and killed the Prince of life." There Peter shows himself entirely a different man after his conversion, than the self-confident, boasting Peter prior to his conversion. I presented before them the voice of the world, the enemies of Christ, saying to Christ's messengers, "Ye should not teach in this name," and "bring this man's blood upon us." Did these threatenings succeed ? did it make cowards of the witnesses of Christ ? — No ; they proclaimed the

message given them of God ; and they were shut up in prison, and God sent his angels to release them. The angel of the Lord by night opened the prison doors and brought them forth and said, "Go, stand and speak in the temple to the people all the words of this life." This voice from the heavenly angels was directly opposite to that voice from the authorities, and which should they obey ? "Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things ; and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay him." Then Gamaliel, a doctor of the law, pleaded in behalf of the apostles, and his words prevailed. Well, this is a little part of the words the Lord gave me to speak to the people.

The words given me were of that character that I knew the people needed, and which would benefit them if they would hear. One discourse was upon how to treat those united with us in church capacity, if they erred. They were not to permit their minds to be affected to action by the words of the Lord's enemies against his children. If complaints or murmurings or charges are made, they must study in Christ's school as to the course to be pursued toward the ones of whom complaints are made. Tell the matter between him and thee *alone*, and if he will not hear, then take two or three

others ; if he will not hear these, tell it to the church. The world has no part with the believers in this work. They cannot discern the motives and principles by which God's people are bound in their relations and dealings with one another. We must be true, loyal soldiers in the army of Jesus Christ. All his followers are to keep step with their Leader. They should never introduce their secrets to, or make confidants of, the enemies of Jesus Christ in regard to their movements or what they purpose to do in their line of action ; for it is a betrayal of sacred trusts, and is giving the enemy every advantage. Let the counsel of the people of God be within their own company. The enemies of Christ should not be made familiar with their secrets, while the children of God are kept in ignorance of the very things they ought to know. The secrets of the Lord are with them that fear him.

The world is the chief enemy of religion. The satanic forces are constantly at work through the world, and those who are professed Christians, yet associated with the world in close fellowship, are so much one in spirit, aims, and principles of working, that they cannot discern between him who serveth God and him who serveth the world. The enemy works constantly to push the world to the front, to be looked upon as superior to those who believe in Jesus, and who seek to be doers of his word. Words of praise and flattery from worldlings are received as sweet morsels, but the judgment of those who love this sort of food is in accordance with the weakness which they show in this direction. Their spiritual life is composed of just the kind of material they feed upon. Their

Christian experience is largely dependent on flattery and human appreciation. The fear and love of God are not interwoven in their experience. How pitiable and sad to see men who have known something of the Spirit of God, fall so completely into the arms of the world, as to be swayed and influenced by its voice, and depend upon its favors for strength and success ! How manifestly such are alienated from Christ, how full of self-confidence, how full of vaunting, of vanity, and how short-sighted in regard to spirituality ! How little true discernment have they to distinguish between him who is a child of God, an heir of the kingdom, and him who is a child of the wicked one, who is a child of disobedience, and an enemy of God ! There are only two classes in our world : Those who are obedient to Jesus Christ, who seek the Master, to do his will, and work for the attainment of the salvation of their own souls, and the soul of every one who is associated with them, who names the name of Christ ; and the children of disobedience. There are but two classes in our world. Then listen to the words of One who knows : " Ye are of God, little children, and have overcome them : because greater is he that is in you, than he that is in the world. They are of the world : therefore speak they of the world, and the world heareth them." 1 John 4 : 4, 5. Souls are being deluded. The fear and love of God have not a controlling power. The world is their master, and they chase after its delusive, flattering mirage. Listen to One who gave his life for the world. " that whosoever believeth in him should not perish, but have everlasting life." He spake as never man spake. The whole of John 15

contains a most important lesson. Read it; obey it. Again, hear the voice of God, "Ye cannot serve God and mammon."

MINGLING OF BELIEVERS WITH UNBELIEVERS.

Let not God's people in any of our institutions sign a truce with the enemy of God and man. The duty of the church to the world is not to come down to their ideas, and accept their opinions, their suggestions, but to heed the words of Christ through his servant Paul, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" This means in a special sense, marriage with unbelievers, but it covers more ground than this: it means in our instrumentalities ordained of God, in our institutions for health, in our colleges, in our publishing houses. The matter is placed before us in the correct light. The question is asked, "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." What does this mean?—The suggestions, the evil workings in the children of disobedience. You are not in any case to become contaminated with the spirit or influence of unbelievers. Be afraid of uniting or binding up in bundles with them. Be afraid of communicating the works connected with the Lord's cause, to

those who have no part with God, or sympathy with those who love the truth of God. "And I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

I raise my voice of warning against the mingling in our institutions, of the worldly element with those who believe; we have the danger signal to sound. If in our institutions persons are placed in positions of trust, they are educators. Others are taught to look to these persons for instruction, and in this is a snare to the unwary; their ideas become confused in regard to righteousness and truth. They hear those persons who have no respect for the truth, sneer and speak disparagingly of the truth, which should be held firmly and sacredly as truth. When the day's work on Friday should be planned with reference to the Sabbath of the Lord, there is Satan working with those children of disobedience to prolong the service into the sacred hours, and give their orders that those under their direction shall do work on the Sabbath, and then they exult and Satan triumphs. And when men in the highest responsible positions make no difference between those who serve God and those who serve him not, they evidence that their eyes are not single to the glory of God; therefore their whole body is full of darkness. When these men in authority have so mingled with the spirit of worldlings that the words of complaint from the lips of these unbelievers are gathered as verity and truth, they know not what spirit they are of. When they encourage this spirit, and complaints against the people of God, they evidence that they are working on the enemy's side, to belittle and humiliate

ate those whom the Lord loves, and that they strengthen the hands of the wicked, who are doing an evil work. When they feel free to suffer the accusers of God's children to plan for them against his chosen ones, they do not have Christ to plan with them.

If one of the children of the Lord errs, then if the men in authority are discerning spiritual things, they will understand that their position allows no betrayal of sacred trusts, on their part, and they will not betray the cause of God into the enemy's hands. They will not be reticent to the very ones in whom they should have confidence, and work in silence and secrecy, and open their plans to those who have no sympathy with the chosen people of God. If any workers in our institutions for health are murmured against, and accused by unbelievers or believers, let the following special directions given by our Master, Jesus Christ, be placed in mottoes all through the establishment: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Go to those supposed to be in error, talk with them, not working with duplicity and hypocrisy, meeting them day by day with apparent friendship, and at the same time plotting against them in perfect unity with the satanic agencies at work to uproot, to tear down, to remove from the institution the ones the unbelieving element wants removed, while not a word is spoken with the brethren or sisters in the faith to redeem them, to heal them, if they are in error; and if they are not in the wrong, to vindicate the right, and put the rebuke where it belongs,—upon the plotters of an evil work, be-

cause Satan is behind the scene. The Lord Jesus rebuked the Pharisees, likening them to sepulchers that do not appear, hidden from sight, but full of corruption. The Lord hates all deception, secrecy, and guile. This is Satan's work; the work of God is open and frank. No one will work against a child of God, on the strength of the testimony of the Lord's enemy, and work after Satan's manner,—concealing himself, yet suggesting, instigating, planning in perfect unity with the Lord's enemies.

How can the universe of heaven regard such underhanded, cowardly work against those who love God and keep his commandments? Members of the church may commit errors, and often make mistakes, but they are to be dealt with kindly, tenderly, as Christ has dealt with us. But the rebuke of God is upon all those who do the work of God deceitfully, professedly friends of Christ, yet working in an undercurrent style, in darkness, against those who love God. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

Here is our work, brethren; will we take it up? So little of this is done, that the words of the True Witness come home to the church, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent." "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke

thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." This was the appearance of Satan. He had deceived these souls by his delusions and devices. Now these souls had repented before God, and pardon was written against their names. Satan was accusing them of sins, and asserting his right to do as he pleased with them because of their transgression which he had caused them to commit. But Jesus looked upon these souls believing in him, trusting in his righteousness, with the tenderest and loving compassion. "And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by." Shall the people of God who are placed in positions of trust, voice the words of Satan against the children of God? Let us act as Christians, true as steel to God and his holy work; quick to discern the devices of Satan in his hidden, deceptive workings through the children of disobedience.

"Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts? And now we call the proud happy; yea, they that work

wickedness are set up; yea, they that tempt God are even delivered." These are the words of the unconsecrated who are separating from God, blinded by the enemy. They cannot discern the ways and works of God. Now is represented the opposite class, "Then they that feared the Lord spake often one to another." These words were not speaking evil of brethren, or making complaints of God, but were words spoken from sincere hearts, words in which were no deceit, no underhanded working, no guile. "And the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

STRENGTH IN UNION WITH CHRIST.

May the Lord bless his people with spiritual eyesight, to see that the children of God and the world can never be in copartnership. Whosoever will be the friend of the world is the enemy of God. While every individual should work with Christ to transform the children of darkness, by showing them the Lamb of God that taketh away the sins of the world, they cannot have overflowing sympathy with worldlings in such a degree that they lend them their influence to carry out their suggestions to weaken and do injustice to God's chosen ones. God does not work in this way. In perfect and complete unity there is strength. Not

in numbers, but in the perfect trust and unity with Christ, one can chase a thousand, and two put ten thousand to flight. Let us not form unholy bonds of union, with the friends of the world; for God has pronounced his curse upon all such unions. Let the people of God take their stand firmly for truth and for righteousness. Already we see the terrible consequences of uniting believers with unbelievers. The result is, the unbelievers are given the confidence that belongs to those only who love and revere God.

Already has the power of darkness placed its mold and superscription upon the work that should stand forth, untainted, unpolluted, from Satan's cunning devices. We lift our voice of warning upon the social attractions by worldly bids and worldly baits. Keep clear. Touch not the unclean thing. Let not the world's direction and propositions be given to God's people to control them. Woe be unto him whose wisdom is not from above but from beneath! Men of superficial piety, by their desire to receive patronage, to obtain fame, betray the most sacred interests into the hands of unbelievers. Let not money be obtained by touching or sanctioning any unclean practices. Let the grace of Christ be brought into the heart, and if the workers be few, and God can work with them in our institutions, they will prevail. There must be no deceiving power at work, for it is an unclean thing. There must be no hands that are defiled. Clean hands and a pure heart God will recognize. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble

spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Mrs. E. G. WHITE.

"AVONDALE," COORANBONG, N. S. W.,

JAN. 16, 1896.

Dear Brethren Who Occupy Responsible Positions in the Work: —

THE Lord has a controversy with you. I have no need to specify the reasons; you have had them laid open before you again and again. The clean hands, the pure, unselfish, holy purposes have not been brought into your practise, and the benediction of God has not come upon many of those who handle sacred things. The lifting up of the soul and speaking vanity, and the lifting up of men to manage their fellow men, body and soul, is all open before God, with whom we have to do. There is no man or set of men that can manage men. "All ye are brethren." The Holy Spirit of God alone can do this. When you, because of your position, supposed you could say the word, and it would be done just after your idea, you made a mistake. Truth, honor, and integrity have been compromised to gain certain advantages. Justice hath fallen in the street, and equity cannot enter.

Religious principles have been corrupted. We will either make more pure, noble, and holy the principles held by God's heritage, or else we will mislead by false proposition, unholy schemes, saying, "The temple of the Lord, The temple of the Lord, are" we. The work and cause of the Lord are sacred. There is to be no mingling of human, common, unholy fire with God's offering. This

has been and is still being done ; but the men are blind, and see not the result of their zealous efforts. The question is, Shall those who are called from place to place to act a part in the sacred work of God, use the fire of God's own kindling ? or shall they use the common fire, of which not one spark should be used, to kindle the incense upon the censurs which are offered to God ?

The spirit which was manifested to the believers by those who established the work in Battle Creek, led them to understand that there was no hidden closet. All was open and clear as the light of day. But the Lord's holy purpose has been grieved. Heaven has manifested its purpose to impart power to those who believe ; and the Holy Spirit has been revealed. "He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world ? Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings : and the word which ye hear is not mine, but the Father's which sent me."

WORKING OF THE HOLY SPIRIT.

Obedience is the first price of eternal life. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remem-

brance, whatsoever I have said unto you." This is the work of the Holy Spirit. The Comforter is to reveal himself, not in any specified, precise way that man may mark out, but in the order of God ; in unexpected times and ways that will honor his own name. Those who are unbelieving do not receive the richest endowment of grace, which would make them wise unto salvation, patient, forbearing, quick of perception to appreciate heavenly ministrations, quick to discern Satan's devices, and strong to resist him. God cannot do his mighty works for them, because of their unbelief.

Now, just now, is our day of mercy and salvation. The Lord God, who dwelleth in the holy place, sees every soul that shows contempt for the manifestations of his Holy Spirit. God has revealed himself again and again in a most marked manner in Battle Creek. He has given a large measure of his Holy Spirit to the believers there. It has come unexpectedly at times, and there have been deep movings upon hearts and minds ; a letting go of selfish purposes, and a bringing into the treasury many things that you were convicted God had forbidden you to have. This blessing extended to large numbers ; but why was not this sweet, holy working continued upon hearts and minds ? Some felt annoyed at this outpouring, and their own natural dispositions were manifested. They said, "This is only excitement ; it is not the Holy Spirit, not showers of the latter rain from heaven." There were hearts full of unbelief, who did not drink in of the Spirit, but who had bitterness in their souls.

On many occasions the Holy Spirit did work ;

but those who resisted the Spirit of God at Minneapolis were waiting for a chance to travel over the same ground again, because their spirit was the same. Afterward, when they had evidence heaped upon evidence, some were convicted; but those who were not softened and subdued by the Holy Spirit's working, put their own interpretation upon every manifestation of the grace of God, and they have lost much. They declared in their heart and soul and words that this manifestation of the Holy Spirit was fanaticism and delusion. They stood like a rock; the waves of mercy were flowing upon and around them, but were beaten back by their hard and wicked hearts, which resisted the Holy Spirit's working. Had this been received, it would have made them wise unto salvation,—holier men, prepared to do the work of God with sanctified ability. But all the universe of heaven witnessed the disgraceful treatment of Jesus Christ, represented by the Holy Spirit. Had Christ been before them, they would have treated him in a manner similar to that in which the Jews treated Christ.

SAD EFFECTS OF DOUBT AND HESITATION.

What moved the people at Battle Creek when they humbled their hearts before God, and cast away their idols? In the days of Christ, when he proclaimed his mission, all bare witness, and wondered at the gracious words that proceeded out of his mouth. But the unbelief whispered by Satan began to work, and they said, "Is not this Joseph's son?" When the Lord Jesus perceived their questioning unbelief, and saw that his gracious words were fading from their minds, he said unto them

"Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country." Then Christ stated facts to them, and said, "Verily I say unto you, . . . many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."

The Jews considered that this was spoken against them; and that those of a heathen nation should be represented as favored by God before the Jewish nation, was a statement that should not be tolerated; "And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong." While they were contending among themselves, Christ passed through the midst of them, and went on his way. Certainly this was one of the places where Christ could not do many mighty works because of their unbelief.

The very same spirit has been manifested in Battle Creek. Those who opened the door of their hearts to temptation at Minneapolis, and carried the same spirit home with them, will realize, if not now, in the near future, that they resisted the Holy Spirit of God, and did despite to the Spirit of grace. Will they repent? or will they harden their hearts, and resist evidence?

There is much that needs to be set in order in every institution that is in operation in our world. Finite men are not to make themselves lords, and seek to govern men's minds and principles, when their own minds and their own principles are very shaky. This uncertainty is being communicated to the churches by men in prominent positions. Unbelief goes in the very atmosphere. Everything is to be shaken that can be shaken, that those things that cannot be shaken may remain. All who truly love Jesus Christ will now stand enlisted under his banner, eager to magnify his name and accomplish his will. Every opportunity is given in an open field, for the manifestation of love and loyalty. There is nothing that Christ hungers and thirsts for so much as whole-hearted disciples, possessing his love and gentleness. Who, I ask, will in these days of approaching peril, when the faith of every one is to be severely tested, comprehend through the Holy Spirit's teaching, the design of God to win all the ability, all the God-entrusted endowments of Christ, to the service of the Prince of Peace? Who will extend the work of God to all places where souls are ignorant of the light? In the cities of America, as well as in foreign countries, a great work is to be done. God calls for cheerful co-workers, and they are not to be repressed, discouraged, and disheartened by counterworking agencies, who themselves refuse to be worked by the Holy Spirit of God. God's ministers are in service to God.

There are large numbers willing to devote their time to home missionary work if they see that it is pleasant and agreeable to them. They wait for something to do, and work to be brought to them;

but they lose physical, mental, and moral efficiency in so doing. In every neighborhood, consecrated ability will do much in personal effort; but let not men prescribe for their brethren according to their ideas. Let the oppression of human minds *forever cease*, and let the Holy Spirit have a chance to work. Let all who can read and discern the signs of the times, know that Christ is nigh, even at the door. Let love for God and Christ grow daily, and let love for your brethren be without dissimulation. Let faith be in constant use. Believe God because he is God. Put your human, world-loving spirit under the molding of the Spirit of God. The question is asked, When the Lord cometh, will he find faith on the earth? Faith, then, has become almost extinct.

DANGER IN HESITATION.

One of the dangers to which God's people will be exposed is the many delusions that are coming upon a world that has turned from the truth. These will be of such deceptive power, that Christ declares, "If it were possible they shall deceive the very elect." Our work now is to confirm our souls in the faith,—that faith which is a working faith, which works by love and purifies the soul. Faith, living, active, working faith, we must have. Christ demands this of us. Verily Christ hath need of us now to represent him; not the cold, harsh, denunciatory, overbearing, and ruling power of the prince of darkness. Those who are Christ's friends will now do whatsoever he commands them. Stand, therefore, having on the whole armor, and having done all to stand. Let the soul-temple be cleansed of prejudice, of that

root of bitterness, hatred, whereby many are being defiled. Cling to the Mighty One. Communicate light to others, with cheerful words, and with courage in the Lord. Labor to diffuse that faith and confidence that has been your own consolation. Let it be heard from every lip and voice, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

Some have been, and are still refusing to put on the wedding garment. They still wear their citizen's dress, and despise the garment woven in the loom of heaven, which is "Christ our Righteousness." "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Who are friends of Christ to-day? Do you feel an intense desire for the robe of Christ's righteousness? Are you sensible of the filthy rags of your own righteousness? Then let the truth come into your practical life. If you are friends of Christ, show it in words, in spirit; manifest love to Jesus, and love for the souls for whom Christ has died. The sentiments of truth are the elements that constitute a symmetrical Christian character. We are far, far from being Christians, which is to be Christlike. We need the Holy Spirit's efficiency. God lives and reigns.

The very reason that the Holy Spirit's manifestations were not accepted as precious tokens from God, is that there was not a receiving of the grace of God. The Spirit of the Lord has been upon his messengers whom he has sent with light, precious light; but there were so many who had turned their faces away from the Sun of Righteousness that they saw not its bright beams. The Lord says of them, "They have turned their back unto me, and not their face." There is need of seeking the Lord most earnestly.

THE "AMERICAN SENTINEL."

I tell you, my brethren, the *American Sentinel* should not have become what it has. Scathing remarks are made with pen and voice that cannot reach hearts. The bitterest opponents of truth have not had the light we have had; and after years of professing to know God and Jesus Christ whom he has sent, there are many who are not, in 1895, wise as serpents and harmless as doves. They are so ready to put on the war-dress and show themselves. They do not know what the voice of invitation means, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Crowd the *Sentinel* with straightforward truth. Keep out your thrusts; for you dishonor God in making this showing. Let there be a humiliation of soul before God. This lording over God's heritage as though the endowments of the talents of the mind, the soul, the principles of men, are to be under the jurisdiction of men, is permeating our churches with a spirit after the same order. There are many who are getting where the Lord can do

nothing for them. They will not recognize the Spirit or voice of God, but treat his words as idle tales. Many have breathed the atmosphere that has surrounded the souls of men in positions of trust, who have not only thought in their hearts but expressed with their lips, "My Lord delayeth his coming," and their acts reveal the sentiment.

Who will now understand these things that I write? There are men who have known the truth, who have feasted upon the truth, who are now divided between infidel sentiments. There is only a step between them and the precipice of eternal ruin. The Lord is coming; but those who venture to resist the light that God gave in rich measure at Minneapolis, who have not humbled their hearts before God, will follow on in the path of resistance, saying, "Who is the Lord that I should obey his voice?" The banner all will bear who voice the message of the third angel, is being covered with another color that virtually kills it. This is being done. Will our people now hold fast to the truth? "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." This is our standard. Hold it aloft; for it is truth.

MRS. E. G. WHITE.

THE RESPONSIBILITY OF A CONNECTION WITH GOD'S WORK.

"SUNNYSIDE," COORANBONG, N. S. W.

JULY 6, 1896.

Dear Brother — : —

It has been revealed to me that the Lord proves and tries all who have named the name of Christ, but especially those who are stewards in any department of his cause. A connection with the special work of God for this time brings with it much responsibility, and the higher the position of trust, the greater the responsibility attached to it. How humble and sincere the one needs to be who is filling such a position! How fearful and mistrustful of himself! How careful to give all the praise and thanksgiving to God!

There is a Watcher standing by the side of all those who are filling positions of trust, ready to reprove and convict of wrong-doing, or to answer the prayers for help. He watches to see if the men privileged to bear responsibilities will look to God for wisdom, and avail themselves of every opportunity to perfect a character after the divine similitude. If they deviate from straightforward rectitude, God turns from them; if they do not earnestly strive to understand the will of God concerning them, he cannot bless or prosper or sustain them.

Those whom God has placed in positions of responsibility should never seek to exalt them-

selves, or to turn the attention of men to their work. They must give all the glory to God. They must not seek for power that they may lord it over God's heritage; for only those who are under the rule of Satan will do this.

But the rule-or-ruin system is too often seen in our institutions. This spirit is cherished and revealed by some in responsible positions, and because of this, God cannot do the work he desires to do through them. By their course of action, those who reveal this spirit make manifest what they would be in heaven if entrusted with responsibility.

Those who will look at human souls in the light of the cross of Calvary, need not err regarding the estimate which should be placed upon them. The reason why God has permitted some of the human family to be so rich, and some so poor, will remain a mystery to men till eternity, unless they enter into right relations with God, and carry out his plans, instead of acting on their own selfish ideas, that because a man is rich, he is to be more highly respected than his poor neighbor. God makes his sun to shine on the just and on the unjust, and this sun represents Christ the Sun of Righteousness, who shines as the light of the world, giving his blessings and mercies, seen and unseen, to rich and poor alike. This principle is to guide our conduct toward our fellow men. The Lord is the teacher of the highest moral sentiments, the loftiest principles, and no man can deviate from these, and be guiltless. It is the highest insult to God's goodness to doubt whether he would be willing for us to impart to others the blessings, spiritual and temporal, which he has freely given us.

WHAT CONSTITUTES A CHRISTIAN.

A pure religion, an upright, holy life, constitutes a man a Christian. But ever since his defection in heaven, Satan's course has been one of perpetual deception and harshness; and there are professed Christians who are learning his methods and practises. While they claim to be serving the cause of God, they turn their fellow men from their rights, in order to serve themselves.

Every human being has been bought with a price, and as God's heritage, he has certain rights, of which no one should deprive him. The Lord will not accept service from those who practise double dealing. The least advantage gained in this way will dishonor God and the truth. Those who possess Bible religion will do justice, love mercy, and walk humbly with their God. These are the lines drawn by the God of justice on this matter.

Again I would urge that living faith in God be cultivated. There are those who, though thought to be serving God, are fast becoming girded about with infidelity. To them crooked paths seem straight; they are living in continual violation of God's truth; corrupt principles are interwoven into their life-practise, and wherever they go, they sow seeds of evil. In the place of leading others to Christ, their influence causes them to question and doubt. They unsettle minds in the truth by entering upon speculative theories, which draw them away from the truth. They help to forge the fetters of doubt and unbelief, fault-finding and accusing; and souls stumble over them to perdition. The blood of souls will be upon those

who, while they profess to be in the service of God, are doing the work of his enemy.

Knowing this, what manner of persons ought we to be? Shall we exalt human wisdom, and point to finite, changeable, erring men as a dependence in time of trouble? or shall we exemplify our faith by our trust in God's power, revealing the net of false theories, religions, and philosophies which Satan has spread to catch unwary souls? By thus doing the word of God, we shall be lights in the world; for if the word of God is practised, we show to all those who come within the sphere of our influence that we reverence and respect God, and that we are working under his administration. By a humble, circumspect walk, by love, forbearance, long-suffering, and gentleness, God expects his servants to manifest him to the world.

God requires those to whom he has given sacred trusts, to rise to the full height of their responsibilities. Man is placed here in the world on test and trial, and those who are given positions of trust must decide whether they will exalt self, or their Maker; whether they will use their power to oppress their fellow men, or to exalt and glorify God.

Increased responsibilities bring increased accountability. He who would be a faithful servant must give entire and willing service to the greatest Teacher the world ever knew. His ideas and principles must be kept pure by the power of God. Every day he must learn to become worthy of the trust placed in him. His mind must be quickened by the divine power. His character must be uncontaminated by the influence of his relatives, his

friends, or his neighbors. At times he must turn aside from active life to commune with God, and to hear his voice saying to him, "Be still, and know that I am God."

The fruits of the Spirit will be borne by the man who loves God, and keeps the way of the Lord, as the rich clusters of grapes grow on the living vine. Christ is his stronghold. Christ lived the law of God in humanity, and so may man do if he will by faith take hold on the strong and mighty One for strength. If he realizes that he cannot do anything without Christ by his side, God will give him wisdom. But he must cherish the love of Christ in his heart, and practise his lessons; for is he not to love Christ as Christ loved God? Is he not to demonstrate to all with whom he associates that he has the abiding presence of Jesus Christ more than he has ever had it before? Because of his increased responsibilities, he must have an increased knowledge of God, and must reveal that living faith that works by love, and purifies the soul.

FREQUENT CAUSE OF FAILURE.

But frequently, when placed in high positions of trust, men fail to take time to pray; they think they have no time to train their every faculty to respond to the convictions of the Holy Spirit. But if these men would sit at the feet of the meek and lowly Jesus, they would carry out sacred responsibilities, confident, not in themselves, but in their God. They would render to God the sacrifice of a noble, self-denying, cross-bearing life. Jesus would be enthroned in their hearts, giving them physical, mental, and moral power to make him known.

God longs to work through those to whom he has given capabilities for great things. He longs to see those who occupy responsible places, representing him to the world. He desires that Christ be acknowledged as the greatest Teacher the world has ever known, and that he shall shine through their minds as the Light of the world. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." But in order that this may be, God demands that every intellectual and physical capability be offered as a consecrated oblation to him.

But some men, as soon as they are placed in sacred positions of trust, regard themselves as great men; and this thought, if entertained, ends the desire for divine enlightenment, which is the only possible thing that can make men great. Those who take this view extinguish all chance of true greatness in themselves, because they will not become illuminated by the Sun of Righteousness.

But men cannot extinguish the light of life, even though they close their eyes tightly, in order that they may not see it. The Sun of Righteousness shines none the less because the poor, foolish human agent surrounds himself with self-created darkness.

SPECIAL DANGERS OF THOSE IN POSITIONS OF RESPONSIBILITY.

The men who close their eyes to the divine light are ignorant, deplorably ignorant, both of the Scriptures and of the power of God. The Holy Spirit's working is not agreeable to them, and they

attribute its manifestations to fanaticism. They rebel against the light, and do all they can to shut it out, calling darkness light, and light darkness. They complain that the teachings of Christ cause undue excitement and fanaticism, which spoil those who receive them for the proper duties of life.

Those who entertain and speak this belief, do not know what they are talking about. They are cherishing a love for darkness; and just as long as these Christless souls are retained in positions of responsibility, the cause of God is imperiled. They are in danger of fastening themselves so firmly with the dark leader of all rebellion, that they will never see light; and the longer they are retained, the more hopeless is their chance of receiving Christ, or of having a knowledge of the true God. How uncertain they make everything that is spiritual and progressive in the truth! Under the influence of their leader, they become more and more determined to work against Christ. But through good and bad report, through darkness, through all the antagonism of the agencies of Satan, the Sun of Righteousness calmly shines on, searching out evil, repressing sin, and reviving the spirit of the humble and contrite ones. "Lord, to whom shall we go? Thou hast the words of eternal life."

A. DAILY CHRISTIAN EXPERIENCE ESSENTIAL.

The evidence of true value and worth in men who are in responsible positions, is the fact that they have a daily Christian experience in the things of God. They find music in the words spoken by Christ, "But when the Comforter is

come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me : and ye also shall bear witness, because ye have been with me from the beginning." If men will receive the ministration of the Holy Spirit,—the richest gift God can bestow,—they will impart blessings to all who are connected with them.

But God cannot reveal himself through some who are entrusted with responsibilities. He cannot make them channels through which his grace and compassion and love can flow ; for they insult his goodness by exhibiting a masterful spirit toward those whom they regard as being in error and needing reproof, eclipsing Christ's love and mercy by their own unsanctified passions. The enemy of all good is allowed to rule in their hearts, and their lives will reveal his attributes. They claim that the word of God directs them, but by their actions they say, "We want not thy way, but our way."

By their words, their works, and their spirit, those who pursue such a course are making a record in the books of heaven which they will not care to meet ; for God does not value them as they value themselves. They are abusing their probationary opportunities, and are grievously neglecting the high privileges conferred upon them. Though finding nothing in the word of God to vindicate their actions, or countenance their opinions, yet they persist in their own way. In that day when judgment is passed upon all, the sentence will be pronounced against them, "Thou art weighed in the balances, and art found wanting."

THE STEWARDSHIP OF MEN.

God may entrust men with money and possessions, but because of this, they are not to lift themselves up. All they have, they hold in trust ; it is lent them by God that they may develop a character like his. They are on trial. God wants to see whether they will prove themselves worthy of the eternal riches. If they use their Lord's goods to set themselves above their fellow men, they prove unworthy of a place in the kingdom of God. In the great reckoning day, they will hear the words : "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches ? And if ye have not been faithful in that which is another man's, who shall give you that which is your own ?"

But if those whom the Lord has made stewards, regard their treasures as his gifts, and seek to manifest compassion, sympathy, and love for their fellow men, they are in harmony with the character of God, who gave his only begotten Son to die for their salvation. If they value the souls of the human race according to the price paid for their redemption, they will not work out their natural impulses, but will manifest the attributes of the mind and will of God, and will be channels through which God's generous, loving sentiments may flow to humanity.

THE OFFICE OF MISFORTUNE AND ADVERSITY.

The Lord has permitted misfortunes to come to men, poverty to press upon them, adversity to try them, that he may thus test those whom he has placed in more favored circumstances ; and if those to whom he has entrusted his goods, are faith-

ful, he declares them to be worthy to walk with him in white, to become kings and priests unto God. "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: where unto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

POSITION POWERLESS TO SANCTIFY.

Are acceptable spiritual sacrifices made to God when men who are placed in positions of great responsibility magnify themselves, and dishonor God? That has been done, and God looks upon

their course with displeasure. Instead of growing up into Christ, their living head, manifesting his divine attributes to the world, they have grown earthward. Self has been regarded as of great importance, and selfishness has attached itself to their work. Devotion to God has not been seen; spiritual life in Jesus Christ has not been developed.

God cannot give his wisdom to men who look upon their position as sufficient excuse for turning from Bible principles to their own finite judgment, as if a position in the work of the Lord gave them liberty of speech, and power to pass resolutions, and devise plans and methods that are not in accordance with God's will. Such need to learn that elevated position has no power to sanctify the heart. God permits them to hold these positions, that he may prove whether they will reveal the character of God or the character of weak, finite humanity, which has never been fully under God's discipline; but positions have no power to develop a man's character. It rests wholly with the man himself to prove whether he will work himself, which means that Satan will work him, or whether he will be worked by the Holy Spirit.

"Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." Have we all made Christ our righteousness? Has he been placed as the honored memorial stone of the corner? Have his lessons of humility been cherished, and have they been acted upon? Have his lessons of mercy, justice, and the love of God been exemplified in our lives?

GOD THE SOURCE OF STRENGTH.

O what weakness men manifest when they separate from the Source of wisdom and power ! Have not men been magnified ? Have not human sentiments and imperfect traits of character been held up as if of great value, while Christ and his righteousness have been excluded ? Have not men woven selfishness into everything they have touched, revealing it persistently and determinedly in their work ? Have they not treated the message of God with disdain ? Have they not handled means which was not theirs, as though they had a right to do with it as they pleased ? And when this means was used to open new fields, have they not acted as though it came from their own individual capital, which they deserved great credit for thus appropriating ? Has not the money offered as an oblation to God been used to pile up large buildings in Battle Creek, — to give character to the work, it is said, but really to give opportunity for men to show the genius and tact they manifest in managing these large business houses ?

" But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light : which in time past were not a people, but are now the people of God : which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul ; having your conversation honest among the Gentiles : that, whereas they speak against you as evil-doers, they may by your good

works, which they shall behold, glorify God in the day of visitation."

THE EVIL OF SELF-SERVING.

How do men regard the work of the Lord when they feel themselves at liberty to be disobedient, unthankful, unholy, condemnatory, and harsh, loving to serve themselves rather than the Lord ? Those who hold sacred trusts are forming their own destiny by the spirit and character they reveal, and do they ever think how their works will appear in the judgment ? If the important truth for this time were an abiding principle in the souls of those who minister in the work of the Lord, how earnestly they would strive to obtain perfection of character, that they might surround the souls of those with whom they come in contact, with a life-giving, holy atmosphere, that would revive the hearts of the humble and contrite.

It is a law of God that whoever believes the truth as it is in Jesus, will make it known. The ideas and convictions of the individual mind will seek for expression. Whoever cherishes unbelief and criticism, whoever feels capable of judging the work of the Holy Spirit, will diffuse the spirit by which he is animated. It is the nature of unbelief and infidelity and resistance of the grace of God, to make themselves felt and heard. The mind actuated by these principles is always striving to make a place for itself, and obtain adherents. All who walk by the side of an apostate will be imbued by his spirit, to share with others their thoughts, and the result of their own inquiries, and the feelings which prompted their action ; for it is not an easy matter to repress the principles upon which we act.

Some who are supposed to be heart and soul devoted to God, are acting contrary to him and to his work. Others have placed confidence in them, but deception covers them as with a garment. Their minds are controlled by a restless, irrepressible energy, an eagerness to disclose their sentiments. Thus seeds are sown everywhere. By a partially expressed sentiment they cast doubt and unbelief of the truth. There are those who are not in harmony with the Testimonies because men in high positions of trust have expressed themselves as not in harmony with them; for the Testimonies do not coincide with their opinions, but rebuke every vestige of selfishness.

EVILS OF UNSANCTIFIED CONSOLIDATION.

Everything that has been planned in regard to consolidation, shows that men are seeking to grasp the scepter of power, and hold control over human minds. But God does not work with them in their devising, and the voice they now have in the cause of God is not the voice of God. They have proved themselves utterly unworthy of a place as wise managers; for their strength is used to turn men away from their rights, to benefit themselves. There have been acts of apparent liberality, but God knows the motive which governed them, and he will not accept their offerings until they repent and become conscientious doers of his word.

DIVINE UNITY NECESSARY.

There is great necessity for unity in the work and cause of God; but for a long time influences have been at work seeking to create disaffection, and the men who feel that they have the power in

their hands, care little. They say within themselves, "When this consolidation is perfected, we will show them who is master. We will then bring things into line." But they will never have that work to do.

As individuals and as members of the church of God, we need to realize the special work which has been committed to us. Paul writes to Timothy, "Take heed unto thyself, and to the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." We have a very important work before us. "Unto me, who am less than the least of all saints," writes Paul, "is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." "When I

shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live. Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways."

THE PRE-EMINENCE OF THE WORK OF SAVING SOULS.

The saving of human souls is an interest infinitely above any other line of work in our world. Whoever is brought under the influences of the truth, and through faith is made partaker of Christ's love, is by that very fact appointed of God to save others. He has a mission in the world. He is to be a colaborer with Christ, making known the truth as it is in Jesus; and when men, in any line of God's work, seek to bring the minds and talent of the Lord's human-agents under their control, they have assumed a jurisdiction over their

fellow men that they cannot maintain without injustice and iniquity. The Lord has placed no man as judge, either of the pen or the voice, of God's workmen.

There are men whose character and life testify to the fact that they are false prophets and deceivers. These we are not to hear or tolerate. But those whom God is using are under his control, and he has not appointed men with human, shortsighted judgment to criticise and condemn, to pass judgment and reject their work, because every idea does not coincide with that which they suppose to be truth.

THE FALLIBILITY OF HUMAN JUDGMENT.

Men can become just as were the Pharisees,—wide awake to condemn the greatest Teacher that the world ever knew. Christ gave unmistakable evidence that he was sent of God, yet the Jewish rulers took upon themselves the work the enemy prompted them to do, and charged Him who made the Sabbath, who was the Lord of the Sabbath, with being a Sabbath-breaker. O the foolishness of men! the weakness of men!

There are those who are to-day doing the very same things. In their counsels they venture to pronounce judgment upon the work of God; for they have become trained in doing that which the Lord has never required them to do. They would better humble their own hearts before God, and keep their hands off the ark of God, lest the wrath of God shall break forth upon them; for if God has ever spoken by men, I testify that they have undertaken a work in criticising and pronouncing unsound judgment, which I know is not right. They

are but finite men, and being befogged themselves, suppose that other men are in error.

But these men who presume to judge others should take a little broader view, and say, Suppose the statements of others do not agree with our ideas; shall we for this pronounce them heresy? Shall we, uninspired men, take the responsibility of placing our stakes, and saying, This shall not appear in print?

If they still persist in clinging to their own opinions, they will find that God will not sustain their action. Do they take the position that all they advance is infallible? that there is not a shadow of an error or mistake in their productions? Cannot other men who give just as much evidence that they are led and taught of God, catch at an expression in their work which they do not entertain as their views in every particular, and command them to cut it out?

Has not our past experience in these things been sufficient? Will we ever learn the lessons which God designs we shall learn? Will we ever realize that the consciences of men are not given into our command? If you have appointed committees to do the work which has been going on for years in Battle Creek, dismiss them; and remember that God, the infinite God, has not placed men in any such positions as they occupied at Minneapolis, and have occupied since then.

NOT TO BE CONSCIENCE FOR OUR FELLOW MEN.

I feel deeply over this matter of men being conscience for their fellow men. Stand out of the way, and let God work his own instrumentalities. Some have done work for which God will call them to

account. He will ask of them, Who hath required this at your hands?

I have not liberty to place my writing in the hands of men who feel that their work is to act the part of detectives over their brethren. My brethren in positions of trust, will you not discern your own deficiencies, and put on the whole armor of righteousness yourselves? Will you not be just as watchful and critical over your own spirits and temperaments and words as you are over those of others, lest God should be dishonored, and his truth misrepresented? Your discernment would be greatly improved if you would do this. The truth, the living word, would be as a fire shut up in your bones, which would shine forth in clear, unmistakable distinctness, representing Christ to the world. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Could none of those who have made themselves detectives, see the tendency of the position they have taken in endeavoring to become a controlling power? Where was their clear spiritual eyesight? Why could they discern a mote in the eye of a brother, while a beam was in their own eye? O if ever a temple upon earth needed purifying, the institutions in Battle Creek need it now! Will you not seek God most humbly, that you may give the Laodicean message, with clear, distinct utterance? Where are God's watchmen who will see the peril, and give the warning? Be assured that there are messages to come from human lips, under the inspiration of the Holy Spirit. "Cry aloud, spare not, . . . show my people their transgression, and the house of Jacob their sins. Yet they seek me

daily, . . . as a nation that did righteousness, and forsook not the ordinance of their God."

We are soldiers of Christ. He is the Captain of our salvation, and we are under his orders and rules. We are to wear his armor; we are to be marshaled only under his banner. We are to subdue, not our brother soldiers, but our enemies, that we may build up Christ's kingdom. We are laborers together with God. We are to keep on the whole armor of God, and work as in view of the universe of heaven. Let every man do his duty, as given him of God.

MRS. E. G. WHITE.

PROPER METHODS OF WORK IN THE SOUTHERN FIELD.

ARMADALE, MELBOURNE, VICTORIA, AUSTRALIA,
Nov. 20, 1895.

Dear Brother — : —

THIS morning I attended a meeting where a select few were called together to consider some questions that were presented to them by a letter soliciting consideration and advice on these subjects. Of some of these subjects I could speak, because at sundry times and in divers places many things have been presented to me in reference to some matters of labor that required great caution in speech as well as in the expression of thoughts with the pen. The advice given to our brethren in the Southern field has been diverse; it would bring in confusion.

As my brethren read the selections from letters, I knew what to say to them; for this matter has been presented to me again and again in regard to the Southern field. I have not felt at liberty to write out the matter until now. I will endeavor to make some brief statements at this time, hoping soon to have an opportunity to speak more clearly and at length.

The light that the Lord has given me at different times has been that the Southern field, where the greatest share of the population of the colored race is, cannot be worked after the same methods

as other fields. They are excitable, and outward actions in bodily exercise more than inward piety, compose their religion. Should the colored people in the Southern States be educated, as they receive the truth, that they should work on Sunday, there would be excited a most unreasonable and unjust prejudice. Judges and jurors, lawyers and citizens, would, if they had a chance, bring decisions which would bind about them rites which would cause much suffering, not only to the ones whom they term guilty of breaking the laws of their State, but all the colored people everywhere would be placed in a position of surveillance, and under cruel treatment by the white people, that would be no less than slavery. They have been treated as chattels, regarded as not much above the dumb animals, to do just as their masters told them to do. This has degraded all their powers, and a different method of labor altogether must be pursued toward them, than where the colored people have had greater advantages of schooling, and have learned to read.

As the colored people have not been educated to read, and have not been uplifted, their religion is more of bodily exercise than inward piety. There cannot be anything like the kind of labor pursued toward them, that is bestowed upon the people whose religion is not outward workings. The Lord will look upon this poor, neglected, down-trodden race with great compassion. Everything of a character to set them in a position of opposition to authorities, as working on Sunday, would cause the colored people great suffering, and cut off the possibility of the white laborers' going among them; for the workers that in-

tended to do them good, would be charged with raising insurrections.

I do not want anything of this character to appear, for I know the result. Tell them they need not provoke their neighbors by doing work on Sunday; that this will not prevent them from observing the Sabbath. The Sabbath should not be introduced until they know the first principles of the religion of Jesus Christ. The truth as it is in Jesus is to be made known little by little, line upon line, and precept upon precept.

Punishment for any offense would be visited unsparingly and unmercifully upon the colored people. Here is a neglected field, rank with corruption, needing to be taught everything; here is a field where medical missionary work can be one of the greatest blessings. In this line the truth may be introduced, but the very first principles of Christianity are to be taught in the A B C. Schools are to be established, having not only children, but fathers and mothers, learning to read.

Teaching the truth is involving great liabilities. It is essential, then, that families should settle in the South, and as missionary workers they can, by precept and example, be a living power. There cannot be much preaching. The least notice possible should be given to the point of what is doing and what is to be done; for it will create suspicion and jealousy in the minds of men, who, with their fathers and grandfathers, have been slaveholders. There has been so little done for the colored people that they are in moral degradation, and are looked upon as slaves to the white population still, although they have been emancipated at terrible cost.

We are to study the situation with great care, for the Lord is our enlightener. The Lord has given men capabilities to exercise, but there is too little deep thinking, and too little earnest praying that the Lord would give wisdom at all times how to work difficult fields. We are under obligation to God, and if we love God, we are in duty bound not only on the general ground of obligation and obedience, to obey the orders of our spiritual Leader, but to save as many souls as we can, to present them as sheaves to Jesus Christ, who gave himself a living sacrifice to ransom them, and make them free servants of Jesus Christ. There is not to be one word uttered which would stir up the slumbering enmity and hatred of the slaves against discipline and order, or to present before them the injustice that has been done them.

Nothing can be done at first in making the Sabbath question prominent, and if the colored people are in any way educated to work on Sunday, there will be unsparing, merciless oppression brought upon them. Already there has been too much printed in regard to the persecution of the Sabbath-keepers in the Southern States, and those who are bitter against the law of God, trampling it under their feet, are all the more in earnest to make human laws a power. Their religious prejudice and bigotry would lead them to do any act of violence, verily thinking they were doing God's service; for they are in great error. A blind zeal under false religious theories, is the most violent and merciless. There are many who are stirred up by the representations in our papers, to do just as their neighboring States are doing. All these things give them the

appearance of defying the law. In Christ's day, when persecuted in one city, they fled to another. It may be the duty of those persecuted, to locate themselves in another city or another country. "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come. The disciple is not above his master, nor the servant above his lord." Matt. 10: 22-24.

At present, persecution is not general, but let the Southern element have words come to them of a nature to arouse their excitable disposition, and the whole cause of truth would suffer, and the great missionary field be closed. Let all be warned. Let the instruction be given to this much-oppressed people that the keeping of the Sabbath does not necessitate their working on Sunday; for if they should do this, they would have instigated against them all the powers of the white population who are transgressors of the law of God. Church-members and priests and rulers will combine to organize secret societies to work in their land to whip, imprison, and destroy the lives of the colored race. History will be repeated. Let efforts be made in as silent a manner as possible; but this people need not be told that the observance of Sunday is the mark of the beast until this time shall come. If the Southern people get some of the ideas in their minds of the mark of the beast, they would misconstrue and give, honestly, the most false impression on these subjects, and do strange things.

As many of the people cannot read for themselves, there are plenty of professed leaders who will read the Bible falsely, and make it testify to a lie. Many are working in this line now among those who are poor scholars, and have not a knowledge of the Scriptures. Our publications also will be misread. Things will be read out of the books that were never there, advocating the most objectionable things. An excitement could be easily worked up against Seventh-day Adventists. The most successful methods are to encourage families who have a missionary spirit, to settle in the Southern States, and work with the people without making any noise.

In such places as the Southern field, there should be established sanitariums. There should be those who believe the truth,—colored servants of God,—under training to do work as medical missionaries under the supervision of white managers; for this combination will be much more successful. The medical missionary workers, co-operating with families who shall make their home in the South, need not think that God will condemn them if they do not work on Sunday; for the Lord understands that every effort must be made *not* to create prejudice, if the truth finds standing-place in the South. The words of truth cannot go forth with great publicity, but schools should be started by families coming into the South, and working in schools, not with a large number congregated in one school, but as far as possible in connection with those who have been working in the South. Dwell particularly upon the love of God, the righteousness of Christ, and the open treasure-house of God, presenting the truth in clear lines

upon personal piety. There will be the bad influence of the white people upon the blacks as there has been in the past. Evil angels will work with their own spirit upon evil men. Those co-operating with those who work in any place to uplift Jesus and to exalt the law of God, will find to all intents and purposes that they wrestle not against flesh and blood, but against principalities, against the rulers of the darkness of this world, and against spiritual wickedness in high places.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

Here is our sufficiency. Our defense is in the preparation of the gospel. The Lord will give wisdom to all who ask him; but let those who are to work difficult and peculiar fields, study Christ's methods. Let not their own peculiar traits of character be brought into the work; for Satan knows upon just what traits of character to work, that objectionable features may be revealed. These traits of character, received by inheritance or cultivated, are to be cut away from the soul, and the Spirit of Christ is to take possession of the organs of speech, of the mental power, of the physical and moral powers, else when in the midst of important interests, Satan shall work with his mas-

terly power to create a condition of things that will call into active exercise these special traits of character, and will bring defeat just when there should be a victory, and so the cause of God will sustain a loss.

"And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." We know that the apostle did not sacrifice one jot of principle. He did not allow himself to be led away by the sophistry and maxims of men. He was not to coincide with the suppositions and assurances of men who were teaching for doctrine the commandments of men; because iniquity and transgression were in the ascendancy and advancing, he did not allow his love to wax cold. All zeal and earnestness are to be retained; but at the same time some features of our faith, if expressed, would, by the elements with which you have to deal, arouse prejudice at once.

Paul could be as zealous as any of the most zealous, in his allegiance to the law of God, and show that he was perfectly familiar with the Old-Testament Scriptures. He could dwell upon the types and shadows that typified Christ; he could exalt Christ, and tell all about Christ, and his special work in behalf of humanity, and what a field

he had to explore. He could advance most precious light upon the prophecies, that they had not seen; and yet he would not offend them. Thus the foundation was laid nicely, that when the time came that their spirits softened, he could say in the language of John, Behold in Jesus Christ, who was made flesh, and dwelt among us, the Lamb of God, who taketh away the sins of the world.

To the Gentiles, he preached Christ as their only hope of salvation, but did not at first have anything definite to say upon the law. But after their hearts were warmed with the presentation of Christ as the gift of God to our world, and what was comprehended in the work of the Redeemer in the costly sacrifice to manifest the love of God to man, in the most eloquent simplicity he showed that love for all mankind,—Jew and Gentile,—that they might be saved by surrendering their hearts to him. Thus when, melted and subdued, they gave themselves to the Lord, he presented the law of God as the test of their obedience. This was the manner of his working,—adapting his methods to win souls. Had he been abrupt and unskilful in handling the word, he would not have reached either Jew or Gentile.

He led the Gentiles along to view the stupendous truths of the love of God, who spared not his own Son, but delivered him up for us; and how shall he not, with him also freely give us all things? The question was asked why such an immense sacrifice was required, and then he went back to the types, and down through the Old-Testament Scripture, revealing Christ in the law, and they were converted to Christ and to the law.

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." All this may be, and yet not one principle of truth be sacrificed.

MRS. E. G. WHITE.

THE NEED OF DIVINE GUIDANCE.

CHRISTIANIA, NORWAY, OCT. 1, 1888.

(Recopied, and sent from Australia, Feb. 7, 1895.)

Dear Brother ——— :—

DANGER OF CONTRACTING THE WORK.

I WAS more sorry than I can express, to learn that under your instruction Brethren ——— and ——— sought to restrict the work at the ——— camp-meeting. You could not have advised them to do a worse thing, and you should not have put a work into their hands that they were not fitted to do in a wise manner. Be careful how you repress advancing work in any locality. There is little enough being done in any place, and it certainly is not proper to seek to curtail operations in missionary lines.

After looking matters over carefully and prayerfully, I wrote as I did in my notes of travel. I wanted to leave the matter in such a shape as not to discourage the laborers in ——— in their effort to do something, although I desired to give them caution, so that they would not make any extreme

moves in their plans. The workers were doing well, and ought to have been encouraged and advised to go on with their work. There are men in ——— who should have helped them by making needed donations to invest in the cause. They will have to give to the work before they will grow in grace and the knowledge of the truth.

You and your workers should have looked at this matter from different points of view than you did. You should have investigated the work thoroughly, and asked yourselves if five thousand dollars was too large a debt to incur in the important work in which these workers were engaged. Your influence should have been exerted in such a way as to cause the people to see the importance of the work, and to realize that it was their duty to rise to the emergency. You should have done as I wrote of doing, in my notes of travel. But if our brethren feel at liberty to stop the work when they cannot see where money is coming from to sustain it, then the work will not only be contracted in ——— and ———, but in every other State in the Union. If our workers are going forward in any place, do not put up the bars, and say, "Thus far shalt thou go and no farther." I feel sad that you have closed up the school at ———. I see that the brethren sent to look after this enterprise have not taken measures to advance the work by soliciting donations from men who could give. There are rich men in the conference, who have made complaints about the debt that has been incurred, who ought to have sustained these workers. While reproach and discouragement have been cast upon the workers, the impression has been left upon those who have

means that they have a perfect right to question every enterprise that calls for money.

WHEN PERSONAL OVERSIGHT OF DETAILS IS
INCONSISTENT.

God does not require you to take such a course that the workers in ——— or anywhere else shall not feel at liberty to make advance movements unless they can consult you, and ask what your judgment of the matter is before they advance. I cannot sanction the idea that you must have a personal oversight of all the details of the work. If I did, the result would be that no worker would dare to exercise his own judgment in anything. The workers would have to rely upon one man's brain and one man's judgment, and the result would be that men would be left in inefficiency because of their inactivity. There are altogether too many of this class now, and they amount to next to nothing. I write this because I feel deeply on this point. We are not doing one half that we ought to do.

It is true that the ——— school must be sustained, but this need not hinder us from sustaining other schools. We should have primary schools in different localities to prepare the youth for our higher schools. It may seem to you that it is wise to close the school in ———, but I fail to see the wisdom of it. To close up this school will seem to reflect discredit upon all that the people have done, and will discourage them from making further advancement. I cannot see that you have gained anything in making the move that you have, nor can I feel that it is in accordance with God's order. It will work noth-

ing but injury, not only to those that have complained about the debt, but also to the workers. Men who have property and could have helped this enterprise, will breathe more freely. These moneyed men will be encouraged, not to do more for the cause than they have done, but to do less. They will feel at liberty to complain concerning anything that calls for an outlay of means.

THE WORK NOT CIRCUMSCRIBED BY THE COUNSEL
OF GOD.

O that the Lord might guide you! You should never in a single instance allow hearsay to move you to action, and yet you have sometimes done this. Never take action to narrow and circumscribe the work unless you know that you are moved to do so by the Spirit of the Lord. Our people are doing work for foreign missions, but there are home missions that need their help just as much as these foreign missions. We should make efforts to show our people the wants of the cause of God, and to open before them the need of using means that God has entrusted to them, to advance the work of the Master both at home and abroad. Unless those who can help in ——— are roused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about his work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us

who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that he is taking the reins in his own hands. The workers will be surprised by the simple means that he will use to bring about and perfect his work of righteousness. Those who are accounted good workers will need to draw nigh to God, they will need the divine touch. They will need to drink more deeply and continuously at the fountain of living water, in order that they may discern God's work at every point. Workers may make mistakes, but you should give them a chance to correct their errors, give them an opportunity to learn caution by leaving the work in their hands.

MRS. E. G. WHITE.

IMPORTANT PRINCIPLES.

ÖREBRO, SWEDEN, OCT. 28, 1885.

(Recopied, and sent from Australia, Feb. 7, 1886.)

Dear Brethren ——— and ——— : —

My prayer is that the Lord may be with you in great power during the coming conference. Some may be absent that you might wish were present; but Jesus is your helper. I sincerely hope and pray that those who bear responsibilities in Michigan, New England, Ohio, Indiana, and other States, will take broader views of the work than they have done. I hope Michigan will take a step in advance. I feel to regret the fact that there is such a dearth of breadth of mind and of far-seeing ability. Workers should be educated and trained for the fields of labor. We need missionaries everywhere. We need men and women who will give themselves without reserve to the work of God, bringing many sons and daughters to God.

INDIVIDUAL JUDGMENT TO BE EXERCISED.

I have been shown that there is one practise which those in responsible places should avoid; for it is detrimental to the work of God. Men in position should not lord it over God's heritage, and command everything around them. Too many have marked out a prescribed line which they wish others to follow in the work. Workers have tried to do this with blind faith, without ex-

exercising their own judgment upon the matter which they had in hand. If those who were placed as directors were not present, they have followed their implicit directions just the same. But in the name of Christ, I would entreat you to stop this work. Give men a chance to exercise their individual judgment. Men who follow the leading of another, and are willing that another should think for them, are unfit to be entrusted with responsibility. Our leading men are remiss in this matter. God has not given to special ones all the brain power there is in the world. Men in responsible positions should credit others with some sense, with some ability of judgment and foresight, and look upon them as capable of doing the work committed to their hands. Our leading brethren have made a great mistake in marking out all the directions that the workers should follow, and this has resulted in deficiency, in a lack of a caretaking spirit in the worker, because they have relied upon others to do all their planning, and have themselves taken no responsibility. Should the men who have taken this responsibility upon themselves step out of our ranks, or die, what a state of things would be found in our institutions! Leading men should place responsibilities upon others, and allow them to plan and devise and execute, so that they may obtain an experience. Give them a word of counsel when necessary, but do not take away the work because you think the brethren are making mistakes. May God pity the cause when one man's mind and one man's plan is followed without question. God would not be honored should such a state of things exist. All our workers must have room to exercise their

own judgment and discretion. God has given men talents which he means that they should use. He has given them minds, and he means that they should become thinkers, and do their own thinking and planning, rather than depend upon others to think for them.

I think I have laid out this matter many times before you, but I see no change in your actions. We want every responsible man to drop responsibilities upon others. Set others at work that will require them to plan, and to use judgment. Do not educate them to rely upon your judgment. Young men must be trained up to be thinkers. My brethren, do not for a moment think that your way is perfection, and that those who are connected with you must be your shadows, must echo your words, repeat your ideas, and execute your plans.

EFFECTS OF CONSTANTLY FOLLOWING THE PLANS OF OTHERS.

There are men who to-day might be men of breadth of thought, might be wise men, men to be depended upon, who are not such, because they have been educated to follow another man's plan. They have allowed others to tell them precisely what to do, and they have become dwarfed in intellect. Their minds are narrow, and they cannot comprehend the needs of the work. They are simply machines to be moved by another man's thought. Now do not think that these men who do follow out your ideas are the only ones that can be trusted. You have sometimes thought that because they do your will to the letter, they were the only ones in whom you could place depend-

ence. If any one exercised his own judgment, and differed with you, you have disconnected from him as one that could not be trusted. Take your hands off the work, and do not hold it fast in your grasp. You are not the only man whom God will use. Give the Lord room to use the talents he has entrusted to men, in order that the cause may grow. Give the Lord a chance to use men's minds. We are losing much by our narrow ideas and plans. Do not stand in the way of the advancement of the work, but let the Lord work by whom he will. Educate, encourage young men to think and act, to devise and plan, in order that we may have a multitude of counselors.

NECESSITY OF DIVERSITY OF TALENTS IN CONFERENCE MANAGEMENT.

How my heart aches to see presidents of conferences taking the burden of selecting those whom they think they can mold to work with them in the field. They take those who will not differ with them, but will act like mere machines. No president has any right to do this. Leave others to plan; and if they fail in some things, do not take it as an evidence that they are unfitted to be thinkers. Our most responsible men had to learn by a long discipline how to use their judgment. In many things they have shown that their work ought to have been better. The fact that men make mistakes is no reason why we should think them unfitted to be caretakers. Those who think that their ways are perfect, even now make many grave blunders, but others are none the wiser for it. They present their success, but their mistakes do not appear. Then be kind and considerate to every man who

conscientiously enters the field as a worker for the Master. Our most responsible men have made some unwise plans, and have carried them out because they thought their plans were perfect. They have needed the mingling of other elements of mind and character. They should have associated with other men who could view matters from an entirely different point of view. Thus they would have helped them in their plans.

This same character of spirit is found here in Europe. For years Elder — held the work back from advancing, because he feared to entrust it to others lest they would not carry out his precise plans. He would never allow anything to come into existence that did not originate with him. Elder — also held everything in his grasp while he was in —, and as a result, the work is years behind in —. Elder — and Sister — have the same spirit of having everything go in the exact way in which they shall dictate, and no one is being trained in such a way as to know how to get hold of the work for himself. What folly it is to trust a great mission in the hands of one man, so that he shall mold and fashion it in accordance with his mind, and after his own diseased imagination! Men who have been narrow, who have served tables, who are not far-seeing, are disqualified for putting their mold upon the work. Those who desire to control the work think that none can do it perfectly but themselves, and the cause bears the marks of their defects.

DANGER OF UNDUE PERSONAL RESPONSIBILITIES.

PRUSSIA, 1886.

In another letter I have spoken in reference to your accumulating so many responsibilities in ———, when there is so little managing talent that is consecrated to the work of God to take care of these interests. I have spoken in disapproval of the enlargement of the ———, on the ground that so large a share of its responsibilities are resting upon one man. Dr. ——— has to be both physician and manager. Now, my brother, these things are not as God would have them. He is not pleased that so much means should be invested in one locality. Other men should be educated to share in the responsibility that Dr. ——— is burdened with, in order that if he fails, another will be prepared to carry the institution forward. We feel to thank God that Dr. ——— has the good health that he has; but he may not always have it, and the fact that he has it now, is no reason why our people should sleep till the last moment. They should manage this matter wisely. Great interests are at stake, and unless Dr. ——— has less responsibilities, he will not be able to stand the pressure for a great while.

There is great need that some one should also stand at the side of Brother ———, in order to share the responsibility that he carries, so that if he should fail, another could go forward with the work without a disagreeable break. If he were relieved of some of his burdens, he would last longer. He should not have such great cares and heavy burdens to carry, and should not be obliged

to work when he needs rest. The children of this world are wiser in their generation than the children of light. Jesus said this, and we see that the world works on a different plan in these matters. Weighty responsibilities connected with the business of the world, are not placed wholly upon one man. In large business enterprises, responsible men choose others to share their burdens, and lift their responsibilities, so that in case one should fail, there is some one ready to step into his place. Some one should feel a burden over these matters, and a decided change should take place in the manner of our work.

Mrs. E. G. WHITE.

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SPECIAL TESTIMONIES FOR MINISTERS AND WORKERS.—No. 7.

Most of the matter contained in the following pages was intended for "Special Testimony" No. 6, already sent out, but it was found that the tract would be too large for one number. This will explain why No. 7 so soon follows the issue of No. 6. We think that the matter added will be greatly appreciated, and that this entire number will be read by our workers with the interest accorded to previous numbers.

We are very thankful for the instruction contained in this tract. We need not dwell at length on its importance. What we said of the previous special testimonies will apply also to this. Suffice it to say that we consider that such matter, carefully heeded, will result in incalculable profit to all our workers.

As stated in the introduction to No. 6, the General Conference has been to considerable expense in printing and distributing these special testimonies, so if any of our workers are situated so they can make a donation to help defray the expense of getting out the matter, the same will be thankfully received. Send donations for this purpose, to the Corresponding Secretary of the General Conference, Battle Creek, Mich.

Yours in Christ,

O. A. OLSEN.

Battle Creek, Mich., Jan. 6, 1897.

No. 7

METHODS OF LABOR.¹

APRIL 1, 1874.

WORK IN THE CITIES.

I DREAMED that several of our brethren were in council, considering plans of labor for this season. They thought it best not to enter the large cities, but to begin work in small places, remote from the cities; here they would not meet so great opposition from the clergy, and would avoid so large expense. They reasoned that since our ministers are so few, they could not be spared to instruct and care for those who might accept the truth in the cities, and who, because of the greater opposition, would need more help than the churches would in small country places; thus the fruit of giving a course of lectures in the city would in a great measure be lost. Again, it was urged that with the little means we have, it would be difficult to conduct the work in such a way as to build up a church that would be a strength to the cause in a large city, where so many changes from moving might be expected. My husband was urging the brethren to make broader plans without delay, and put forth, in our large cities, extended and thorough effort, which would better correspond to the character of our message. One related incidents of his experience in the cities, showing

¹ Elder Olsen: This was written in California as dated. I have had it recopied. Please use it, for it is just what is essential now.

Mrs. E. G. W.

Cooranbong, N. S. W., Australia, Aug. 26, 1896.

that the work was nearly a failure, but said he could testify to better success in the small places.

A dignified looking personage, who had been repeatedly presented to me in my dreams as making one in our council meetings, and who seemed to have authority, was listening with the deepest interest to every word. He spoke with deliberation and with perfect assurance. "The whole world," he said, "is God's great vineyard. The cities and villages constitute a part of that vineyard. These must be worked, and not passed by. Satan will try to interpose himself, so as to discourage the workers, and prevent them from giving the message of light and warning in the more important as well as in the more secluded places. Desperate efforts will be made to turn the people from the truth of God to falsehood. Angels of heaven are commissioned to work with the efforts of God's appointed messengers. The preachers of the truth must encourage faith and hope, as did Christ, your Living Head. Keep humble and contrite in heart before God. Maintain an unwavering faith in the promises of God."

God designs that his precious word, with its messages of warning and encouragement, shall come to those who are in darkness, and are ignorant of our faith. Do not feel that the responsibility rests upon you to convict and convert the hearers. It is the power of God alone that can soften the hearts of the people. His heavenly intelligences co-operate with your efforts in presenting the words of life and salvation to those who are ready to perish. The message of warning is to be given to all, and will be to them a witness, whether they will hear, or whether they will forbear. You are

to hold forth the word of life, that all may have an opportunity of receiving the truth if they will. If they turn from the truth of heavenly origin, it will be their condemnation.

We must not try to hide the truth in the corners of the earth. It must be made known, it must shine in our large cities. Christ in his labors took his position with his disciples, by the lakeside, and by the great thoroughfares of travel, where people were to be met from all parts of the world. He was giving the true light; he was sowing the gospel seed; he was rescuing truth from the companionship of error, and presenting it in clear, bright rays, so that men could comprehend it.

The heavenly messenger who was with us, said: "Never lose sight of the fact that the message you are bearing is a world-wide message. It is to be given to all cities, to all villages; it is to be proclaimed in the highways and the byways. You are not to localize your message." In the parable of the sower, Christ presented an illustration of his own work and that of his servants. The seed fell upon all kinds of soil. That which was sown upon good ground brought forth fruit, some thirty, some sixty, and some even a hundredfold. But some seed fell upon poor soil, and yielded no fruit unto eternal life. Yet the sower did not therefore cease his work. You are to sow the seeds of truth in every place. Whenever you can gain access, hold forth the word of God. Sow beside all waters. You may not at once see the result of your labors, but be not discouraged because of this. Speak the words that Christ gives you, work in Christ's lines, go forth everywhere as he has given you an example.

The world's Redeemer had many hearers, but few followers. Noah preached one hundred and twenty years to the people before the flood, and yet there were few who appreciated this precious, probationary time. Save Noah and his family, not one was numbered with the believers and entered into the ark. Out of all the population of the earth, only eight souls received the message; but that message condemned the world. The light was given that they might believe; their rejection of the light proved their ruin. Our message to the world will be a savor of life unto life to all who accept it, and of condemnation to those who reject it.

The messenger turned to one present, and said, "You have altogether too limited ideas of the work for this time. You are laying plans so that you can the more easily embrace the whole work in your arms. Your light must not be confined to a small compass, put under a bushel, or under a bed, but on a candlestick, that it may give light to all that are in the house. The house is the world. You must take broader views of the work than you have taken."

MEETING CRITICISM.

Clothe yourselves with the whole armor of God, move steadily forward, and be not greatly influenced by criticism, reproach, or censure. Bear in mind that the messengers whom God sends must go without the camp and bear reproach for Christ's sake. Whatever may come to you, remember that Christ has borne all this and more for you. Whatever course of action you may pursue, there will be some one to criticize and censure you. Move forward in the fear and love of God,

strengthening yourselves by faith, having courage in the Lord, and being always cheerful. The truth is solemn, elevating, and ennobling in its influence. The message of warning given to the world is to call attention from earthly things to matters of eternal interest. The truth will ever sanctify the receiver; those who preach the truth must be sanctified through it. But when they make special efforts to accommodate themselves to the peculiar ideas and feelings of their hearers, in order to avoid criticism, they will weaken their own testimony, and fail of the object they wish to secure. They will do injustice to their mission, injustice to themselves, and also to those who criticize them. All who are working for the Master can and should improve in their methods of labor, but they can do this only as they shall study diligently the life of Christ, and practise his virtues. Do not permit murmuring and fault-finding to weaken your hands and dim your hopes. "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."

SHORT SERMONS; BIBLE CLASSES.

Present the truth to the people in its true importance and sacredness, and be careful not to give them too large a portion in one discourse. It will be lost upon them if you do. Lengthy speeches detract from the efficiency of your labors. To those who are ignorant of the truth, your teaching is new and strange, and they do not readily apprehend it. There is danger of pouring into their minds a mass of matter which they cannot possibly digest. "But the word of the Lord was unto them precept upon precept, precept upon

precept; line upon line, line upon line; here a little, and there a little." We need to study His method of teaching. We have the most important and decided testimony for the world, and we must give the people short discourses, in plain and simple language. Do not think, because you have gone over a subject once, that you can pass right on to other points, and the hearers retain all that has been presented.

There is danger of passing too rapidly from point to point. Give short lessons, and often. Your work is not only to preach, but to minister. Personal effort for families and individuals should comprise a large share of your labors. After you have opened to the people the precious mines of truth, there is yet a great work to be done for those who have become interested in the subjects presented. After a short discourse, change the order of the exercises, and give opportunity for all who desire it, to remain for an after-interview, or Bible class, where they can ask questions upon subjects that trouble them. You will find great success in coming close to the people in these Bible lessons. The workers who labor in connection with the minister should make special efforts patiently and kindly to lead inquirers to an understanding of the truth. If you have not more than one to instruct, that one, thoroughly convinced, will communicate the light to others. These testing truths are of so great importance that they may be presented again and again, and impressed upon the minds of the hearers. The decisions men reach in regard to these things mean everything to them.

Every talent God has given to men is to be

wisely employed, and through exercise it will become more and more efficient. Look to Jesus for his counsel, and learn of him the very best methods of interesting the people, and inculcating ideas that shall impress the mind. Exalt the Spirit and power of God, and pray much for his guidance.

RESERVE VITALITY NECESSARY.

Never use up all your vitality in a discourse so long and wearisome that you have not a reserve of physical and mental power to meet inquiring minds, and patiently seek to remove their doubts, and to establish their faith. Make it manifest that we are handling weighty argument which you know cannot be controverted. Teach by precept and example that the truth is precious; that it brings light to your understanding and courage to your heart. Keep a cheerful countenance. You will do this if you present the truth in love. Ever bear in mind that eternal interests are at stake, and be prepared to engage in personal labor for those who desire help.

The people must have something besides theories; they must have the living bread from heaven. In plain, simple language, tell every soul what he must do to be saved. God is your helper; he calls upon you to make known the hidden, unsearchable riches of the grace of Christ. Preach not your fancies, but preach Christ. Let the light of his righteousness shine into your hearts, and be revealed in your teaching. Living faith in Christ must be the very warp and woof of every sermon, the very sum and substance of every discourse; it must be woven into every appeal and

every prayer. Then you will reveal him in whom your hopes of eternal life are centered: You need to pray for divine enlightenment upon the Scriptures; for the word of God is Spirit and life,—the leaves of the tree of life for the healing of the nations. Search for hidden treasures in the Scriptures of truth. Precious knowledge that you have not, you will surely obtain.

USE OF THE VOCAL ORGANS.

Careful attention and training should be given to the vocal organs. They are strengthened by right use, but become enfeebled if used improperly. Their excessive use, as in preaching long sermons, will, if often repeated, not only injure the organs of speech, but will bring an undue strain upon the whole nervous system. The delicate harp of a thousand strings becomes worn, gets out of repair, and produces discord instead of melody.

It is important for every speaker so to train the vocal organs as to keep them in a healthful condition, that he may speak forth the words of life to the people. Every one should become intelligent as to the most effective manner of using his God-given ability, and should practise what he learns. It is not necessary to talk in a loud voice or upon a high key; this does great injury to the speaker. Rapid talking destroys much of the effect of a discourse; for the words cannot be made so plain and distinct as if spoken more deliberately, giving the hearer time to take in the meaning of every word. The human voice is a precious gift of God; it is a power for good, and the Lord wants his servants to preserve its pathos and melody. The voice should be cultivated so as

to promote its musical quality, that it may fall pleasantly upon the ear and impress the heart. But the vocal organs are strangely abused, greatly to the injury of the speaker, and the discomfort of the hearers.

The Lord requires the human agent not to move by impulse in speaking, but to move calmly, speak slowly, and let the Holy Spirit give efficiency to the truth. Never think that in working yourselves up to a passion of delivery, speaking by impulse, and suffering your feelings to raise your voice to an unnaturally high key, that you are giving evidence of the great power of God upon you. All who learn in Christ's school, allowing God to work them, will cultivate the voice, so as to make the very best impression, and to honor the truth which they present to the people. The Lord demands an unreserved surrender of the body, soul, and spirit, that the divine power may work through all your energies and capabilities during the entire period of your service for him.

Your influence is to be far-reaching, and your powers of speech should be under the control of reason. When you strain the organs of speech, the modulations of the voice are lost. The tendency to rapid speaking should be decidedly overcome. God claims of the human instrumentality all the service that man can give. All the talents entrusted to the human agent are to be cherished and appreciated, and used as a precious endowment of heaven. The laborers in the harvest-field are God's appointed agents, channels through which he can communicate light from heaven. The careless, improvident use of any of their God-given powers, lessens their efficiency, so that in an

emergency, when the greatest good might be done, they are so weak and sickly and crippled that they can accomplish but little.

FAVORED POSITION OF GOD'S WORKERS TO-DAY.

God's workers to-day constitute the connecting link between the former workers, the church of history, and the church that is to be called out from the world and prepared to meet their Lord. The tide of spiritual life is to flow through the appointed channels, as in the history of the past. From age to age the light which God has for the world has been imparted to the church militant, and God is continuing to impart precious light. All who receive light are to diffuse it to those who sit in darkness. All the excellencies that have come through the belief of the truth from past ages to the present time, are to be treated with the utmost respect. Let not the truth entrusted to our keeping lose its force and power through our careless misuse of body or mind.

The present laborers should be stirred to make improvement as they see how former workers have weakened their powers, so that their services have been lost to the cause of God. Let the history and experience of those who have made mistakes be a warning to others. God desires his servants to live, not to die before their work is done. All should be constantly seeking to learn the best methods of working, and should be improving their physical, mental, and moral powers.

Many a time those who feel the importance of truth, and have a burning desire to hold forth the word of life, find themselves cut off from labor because of their lack of physical strength. Important

ends are to be attained, an extensive work is to be done, and if the human agents are to be used by the Holy Spirit to do that work with power, they must work intelligently, and keep themselves in the very best condition for success.

APPROPRIATE EXPRESSION OF TRUTH.

note X Let the power and glow of the truth find expression in appropriate words. Express the joy and gratitude that well up from the heart as you see of the travail of your soul in the conversion of sinners. But in speaking to the people, remember to stop in season. Do not weary yourself so that you become nervous and debilitated, for the work you will need to do in addition to the preaching, requires tact and ability. It will be a potent agency for good, as pleasant incense rising to God.

X The Lord requires every teacher to become acquainted with the individuals who listen to his discourses and become interested in the truth. Speak a word in season, and pray for those who are in need of help and light. This personal effort must not be neglected. Your own souls will be benefited by it, and those for whom you labor will be blessed. The nature of your religious experience will be determined by your increasing acquaintance with divine things. Habitual communion with God is positively essential that you may maintain the even tenor of your way. Growth in grace and in the knowledge of our Lord Jesus Christ will give you increased power for good. You will have wisdom from above. You will not manifest your own spirit, and, by cheap words, mingle the common fire with the sacred. God has made provision that his workers should be living epistles, known and read of all men.

UNITY AMONG LABORERS.

Now, as in Christ's day, his servants will be tempted to strive for the supremacy. Beware of indulging this self-seeking spirit; for it will be a great hindrance to your spirituality. The Lord has not set Peter and John before you, and told you that they are your superiors, and you are to be like them. When Jesus called a little child unto him, and set him in the midst of his disciples, he said, "Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Jesus prayed for his disciples, "Father, keep them in thy name;" but you are required to act your part in faith, and co-operate with God. If any become careless and reckless, failing to keep themselves in the love of God under every circumstance, the wily foe will surely take possession of them. You may now suppose that your feet stand secure, that they will never be moved. You may ask with surprise, "What would make me change my faith? What would lessen my affection toward God and my brethren? I know in whom I believe. I shall never yield the truth." But Satan is planning to take advantage of your cultivated and hereditary traits of character, and blind your eyes to your own necessities and

defects, that he may sift you as wheat. Only through humble faith, through cherishing a constant sense of your own weakness, making earnest prayer to God, and watching unto prayer, can you walk securely.

How wonderful
ATTITUDE OF SEARCHERS FOR TRUTH.

Be guarded, and search the Scriptures with all reverence; for they contain wonderful truth. Through the truth you are to be renewed, reshaped in character, that you may bear the imprint of the divine. There is light, precious light, for all whose hearts are softened and subdued by the Spirit of God. They will receive joyfully the bright beams of the Sun of Righteousness. Whatever God has written is for the instruction of all. That which he saw essential to inspire holy men to write, is for your edification. Only practise the words of truth, and you are safe; you will be God's light-bearers to the world. Study the word of God, critically and prayerfully, that you may understand the great vital truths concerning the salvation of the soul. Self-confidence and self-assumption will never prove a saving power to you. In humility, diligently seeking the grace of God, dig deep, know what is truth, and that your foundation is sure. The truth must be kept before the people; and you need constantly to realize your dependence upon God.

Let not one man feel that his gift alone is sufficient for the work of God; that he alone can carry through a series of meetings, and give perfection to the work. His methods may be good, and yet varied gifts are essential; one man's mind is not to mold and fashion the work according to

his special ideas. In order for the work to be built up strong and symmetrical, there is need of varied gifts and different agencies, all under the Lord's direction; he will instruct the workers according to their several ability. Co-operation and unity are essential to a harmonious whole, each laborer doing his God-given work, filling his appropriate position, and supplying the deficiency of another. One worker left to labor alone is in danger of thinking that his talent is sufficient to make a complete whole. Where there is a union of workers, there is opportunity for them to consult together, to pray together, to co-operate in labor. None should feel that they cannot link up with their brethren because they do not work in exactly the same line as they themselves do. Those who entertain such thoughts, show that they need the converting power of God upon their own hearts and characters, that their peculiarities may not become a hindrance to the work for the salvation of their fellow men.

BLENDING OF TALENTS NECESSARY.

Among the workers there will be some who are active and energetic; there will be some who are slow. They are so long in arriving at conclusions that if their way is followed, much precious time is lost, and often the delay proves dangerous. The slow worker should be constantly learning of the diligent, quick worker. "Not slothful in business; fervent in spirit; serving the Lord." Every one who enters the service of Christ should constantly feel that he is a laborer, and should improve in his habits and his manner of work. He is to blend with his brethren, not flattering himself

that his methods of work are the very best. Let him learn in the school of Christ the lessons of meekness and lowliness. All who do learn of Christ will work in Christ's lines; then we shall surely harmonize. He who is inclined to criticize and depreciate his brethren, will find that the Spirit of God is not with him. He does not obey the injunction to esteem others better than himself; but, like the self-righteous Pharisee, he draws comparisons between his brother's work and his own. Co-operating with God, every laborer will work as Christ worked.

You must be constantly learning, constantly advancing. No one can stand in our place and do our individual work. There is no such thing as making a groove for certain brethren to move in; no minister can embrace the work in his finite arms, and dictate how every other one shall labor. You must receive help through any channel by which God may send it. You who have had more experience must teach those of less experience how to work. Take them by your side, educate them, bear patiently with them. Never close the door of the heart by sharp words and unkind criticism. Let the love of God rule in your own hearts, and be communicated to your associate workers.

A WORLD-WIDE WORK.

... Time is short, and all who believe this message should feel that a solemn obligation rests upon them to be whole-hearted, disinterested workers, ever exerting an influence on the right side, and never, by word or action, arraying themselves against those who are seeking to build up

and advance the work. The ideas of our brethren are altogether too narrow; they expect but little; their faith is too feeble. Genuine faith is the substance of things hoped for, the evidence of things unseen. If the few who now believe the message will give no place to the enemy, and will unselfishly concentrate their efforts on the one object of building up the cause of God, the present truth will become a power in ———.

But your conceptions of the work need to be greatly enlarged. Our message is to go forth in power to all parts of the world, . . . to all nations, tongues, and peoples. Many countries are waiting for the advanced light the Lord has for them, and your faith must grow, that you may meet the demands for this time. Go forward and upward; God will work in accordance with your faith and devotedness to the advancement of his cause. But if you exalt self, and do not walk in humility before him, he cannot entrust you with the endowment of his Holy Spirit; for it would exalt you to your ruin. You will meet with opposition and discouragement; but God will go before you if you walk humbly and prayerfully, constantly considering that Christ in his work will not fail nor be discouraged. Bear in mind that it is not faith to talk of impossibilities. Nothing is impossible with God.

A DECIDING QUESTION.

The light concerning the binding claims of the law of God is to be presented everywhere. This is to be a deciding question. It will test and prove the world. Men will find many apparent reasons to excuse their resistance of light and evidence; they will venture to pursue a course of diso-

WALK HUMBLY

bedience, thinking to avoid responsibility and reproach. Every teacher of the truth, every laborer together with God, will pass through searching, trying hours, when faith and patience will be severely tested. You are to be prepared by the grace of Christ to go forward, although apparent impossibilities obstruct the way. You have a present help in every time of emergency. The Lord allows you to meet obstacles, that you may seek unto Him who is your strength and sufficiency. Pray most earnestly for the wisdom that comes from God; he will open the way before you, and give you precious victories if you will walk humbly before him.

ONLY GOD'S PLANS TO BE FOLLOWED.

You are not to limit the Holy One of Israel, whose power is of old, and whose ways are past finding out. If you mark out ways whereby you expect God to work, you will be disappointed. The kingdom of heaven cometh not with observation. You are to leave God to work in his own way, and you must walk, not by sight, but by faith. God has a work to be done, and it is a very solemn, sacred work. It is not wise to follow plans of your own devising. Some who now bear the message of truth, will let the banner fall from their hands, and trail in the dust, and will then trample it under their feet. Some who are now in the darkness of error will receive the truth, and be converted, and will lift aloft the banner from the hands of those who now hold it. Your only hope is in firm reliance upon God. Watch unto prayer; move forward in hope, expressing gratitude, revealing the victory of faith in your

own soul, and others will be influenced to follow the leadings of God.

The light which God has given, he desires us to let shine to the world. It will be of no value unless it can be seen. I declare to you, You must stand on the mount ; your vision must be extended, to see not only the things that are nigh, but those that are afar off. Satan will have plenty of difficulties to hinder our advancement. But when Israel came up to the Red Sea, God directed Moses to bid them go forward, and at the touch of the rod which God had given to Moses, the waters parted, and left a plain path for Israel to travel. So it will be in our work.

Read and carefully consider the third chapter of 2 Kings. You will have tests of faith similar to that presented in this chapter. All who will put their trust; not in what they themselves can do, but in what God can do for and through them, will certainly realize his power in their work. God will work in ways least expected. It is not your own strength that will turn the battle against the enemy, but the strength of the mighty General of armies, who works for his own name's glory.

“Ye are my witnesses,” saith the Lord. Work while the day lasts, for the night cometh, in which no man can work.

MRS. E. G. WHITE.

A FAITHFUL TITHE.

"SUNNYSIDE," COORANBONG, N. S. W.,
SEPT. 10, 1896.

UNDUE CARELESSNESS PERMITTED.

MANY presidents of State conferences do not attend to that which is their work,—to see that the elders and deacons of the churches do their work in the churches, by seeing that a faithful tithe is brought into the treasury. Malachi has specified that the condition of prosperity depends upon bringing to God's treasury that which is his own. This principle needs to be often brought before the men who are lax in their duty to God, and who are neglectful and careless in bringing in their tithes, gifts, and offerings to God. "Will a man rob God?" "Wherein have we robbed thee?" is the question asked by the unfaithful stewards. The answer comes plain and positive, "In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Please read this whole chapter, and see if words could be spoken that would be more plain and positive than these. They are so positive that no one who desires to understand his whole

duty to God, needs to make any mistake in the matter. If men offer any excuse as to why they do not perform this duty, it is because they are selfish, and have not the love and fear of God in their hearts.

NO EXCUSE FOR NEGLECT IN PAYMENT OF TITHES.

The Lord has always required this response to his arrangements in carrying forward his work in our world. He has never changed his own devised plan. He lays claim to all as his own, and of that entrusted to man, he claims his portion. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of Hosts."

Those who plead that they cannot understand this plain and decisive statement,— which if they are obedient, means so much to them, in blessings which will be received, when even the windows of heaven will be opened, and blessings poured out to overflowing,— are not honest before God. Their excuse that they did not know the will of God, will be of no avail for them in the great day of judgment.

ALL TO DO THEIR DUTY.

Let the neglected tithes be now brought in. Let the new year open upon you as men honest in their deal with God. Let those that have withheld their tithes send them in before the year 1896 shall close, that they may be right with God, and never, never again run any risk of being cursed of God. Presidents of our conferences, do your

duty ; speak not your words, but a plain “ Thus saith the Lord.” Elders of churches, do your duty. Labor from home to home, that the flock of God shall not be remiss in this great matter, which involves such a blessing or such a curse.

Let all who fear God come up to the help of the Lord, and show themselves faithful stewards. The truth must go to all parts of the world. I have been shown that many in our churches are robbing God in tithes and offerings. God will execute upon them just that which he has declared. To the obedient, he will give rich blessings ; to the transgressor, a curse. Every man who bears the message of truth to our churches, must do his duty by warning, educating, rebuking. Any neglect of duty which is a robbery toward God, means a curse upon the delinquent.

The Lord will not hold guiltless those who are deficient in doing the work that he requires at their hands,— in seeing that the church is kept wholesome and healthy spiritually, and doing all their duty ; in allowing no neglect which will bring the threatened curse upon his people. A curse is pronounced upon all who withhold their tithe from God. He says, “ Will a man rob God ? Yet ye have robbed me. But ye say, Wherein have we robbed thee ? In tithes and offerings. Ye are cursed with a curse : for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house.”

This is not a request of man ; it is one of God’s ordinances, whereby his work may be sustained and carried on in the world. God help us to repent. “ Return unto me,” he says, “ and I will return unto you.” Men who have a desire to do

their duty, have it laid down in clear lines in this chapter. No one can excuse himself from paying his tithes and offerings to the Lord.

The Lord bestows his gifts abundantly upon us. He “so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Every blessing we have comes through Jesus Christ. Then shall we not arouse, and do our duty toward God, upon whom we are dependent for life and health, for his blessing upon our crops and fields, our cattle, our herds, and our vineyards? We are assured if we give to the Lord’s treasury, we shall receive of him again; but if we withhold of our means, he will withhold his blessing from us, and send a curse upon the unfaithful.

God has said, “Prove me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” What a wonderful presentation in promised blessings is he giving us! Who can venture to rob God in tithes and offerings with such a promise as this! “And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of Hosts.”

Another year has nearly passed into eternity, with its burden of record. Let us look over the past year, and if we have not done our full duty willingly, heartily unto the Lord, let us come up to the new year in making a faithful record to our God.

MRS. E. G. WHITE.

THE TRUE HIGHER EDUCATION.

“SUNNYSIDE,” COORANBONG, N. S. W.,

JUNE 12, 1896.

(Recopied Nov. 8, 1896.)

God is love. The evil that is in the world comes not from his hands, but from our great adversary, whose work it has ever been to deprave man, and enfeeble and pervert his faculties. But God has not left us in the ruin wrought by the fall. Every facility has been placed in reach by our Heavenly Father, that men may, through well-directed efforts, regain their first perfection, and stand complete in Christ. In this work God expects us to do our part. We are his — his purchased possession. The human family cost God and his Son Jesus Christ an infinite price.

The world's Redeemer, the only begotten Son of God, by his perfect obedience to the law, by his life and character, redeemed that which was lost in the fall, and made it possible for man to obey that holy law of righteousness which Adam transgressed. Christ did not exchange his divinity for humanity, but combined humanity with divinity; and in humanity he lived the law in behalf of the human family. The sins of every one who will receive Christ were set to his account, and he has fully satisfied the justice of God.

AN EXPRESSION OF REDEMPTION'S PLAN.

All the plan of redemption is expressed in these precious words: “For God so loved the world,

that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ actually bore the punishment of the sins of the world, that his righteousness might be imputed to sinners, and through repentance and faith they might become like him in holiness of character. He says, "I bear the guilt of that man's sins. Let me take the punishment, and the repenting sinner stand before thee innocent." The moment the sinner believes in Christ, he stands in the sight of God uncondemned; for the righteousness of Christ is his; Christ's perfect obedience is imputed to him. But he must co-operate with divine power, and put forth his human effort to subdue sin, and stand complete in Christ.

SUFFICIENCY OF THE RANSOM PAID BY CHRIST.

The ransom paid by Christ is sufficient for the salvation of all men; but it will avail for only those who become new creatures in Christ Jesus, loyal subjects of God's everlasting kingdom. His suffering will not shield from punishment the unrepenting, disloyal sinner.

Christ's work was to restore man to his original state, to heal him, through divine power, from the wounds and bruises made by sin. Man's part is to lay hold by faith of the merits of Christ, and co-operate with the divine agencies in forming a righteous character; so that God may save the sinner, and yet be just, and his righteous law vindicated.

The price paid for our redemption lays a great obligation upon every one of us. It is our duty to understand what God requires of us, and what he

would have us to be. The educators of youth should realize the obligation resting upon them, and do their best to obliterate defects, whether physical, mental, or moral. They should aim at perfection in their own case, that the students may have a correct model.

ATTITUDE TEACHERS SHOULD MANIFEST.

Teachers should work circumspectly. Those who are often with God in prayer, have holy angels by their side. The atmosphere that surrounds their souls is pure and holy; for their whole soul is imbued with the sanctifying influence of the Spirit of God. They should be learners every day in the school of Christ, that they may be teachers under the Great Teacher. They must learn of Christ, and become one with him in the work of training minds, before they can be efficient teachers in the higher education—the knowledge of God.

God is revealed in his word. “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” “And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.”

OFFICE OF THE HIGHER EDUCATION.

The true higher education is what makes students acquainted with God and his word, and fits them for eternal life. It was to place this life within their reach that Christ gave himself an offering for sin. His purpose of love and mercy is

expressed in his prayer for his disciples. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Every instructor of youth is to work in harmony with this prayer, leading the students to Christ.

Jesus continues, expressing his care for his own: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world."

Suppose we catch the spirit that breathed in this prayer that ascended to heaven. Christ here shows what methods and force he used to keep his disciples from worldly practises, maxims, and dispositions: "I have given them thy word; and the world hated them, because they are not of the world." Their actions, their words, their spirit, are not in harmony with the world; "even as I am not of the world." And the Saviour adds, "I pray not that thou shouldest take them out of the world,

but that thou shouldest keep them from the evil." The children and youth should receive an education in the line that Christ has here indicated, that they may be separate from the world.

THE EDUCATING POWER OF THE WORD.

"Sanctify them through thy truth : thy word is truth." The word of God should be made the great educating power. How shall students know the truth, except by a close, earnest, persevering study of the word? Here is the grand stimulus, the hidden force which quickens the mental and physical powers, and directs the life into right channels. Here in the word is wisdom, poetry, history, biography, and the most profound philosophy. Here is a study that quickens the mind into a vigorous and healthy life, and awakens it to the highest exercise. It is impossible to study the Bible with a humble, teachable spirit, without developing and strengthening the intellect. Those who become best acquainted with the wisdom and purpose of God as revealed in his word, become men and women of mental strength; and they may become efficient workers with the great Educator, Jesus Christ.

"As thou hast sent me into the world, even so have I also sent them into the world." There is a work to be done for the world, and Christ sends his messengers, who are to be workers together with himself. Christ has given his people the words of truth, and all are called to act a part in making them known to the world.

NECESSITY OF UNDERSTANDING THE WORD.

"And for their sakes I sanctify myself, that they also might be sanctified through the truth."

Teachers may suppose that they can teach in their own wisdom, retaining their human imperfections; but Christ, the divine Teacher, whose work is to restore to man that which was lost through the fall, sanctified himself for his work. He offered himself unto God as a sacrifice for sin, giving his life for the life of the world. He would have those for whom he paid such a ransom, "sanctified through the truth," and he has set them an example. The Teacher is what he would have his disciples become. There is no sanctification aside from the truth,—the word. Then how essential that it should be understood by every one!

The prayer of Christ embraces more than those who were then his disciples; it takes in all who should receive him in faith. He says, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Wonderful, wonderful words, almost beyond comprehension! Will the teachers in our schools understand this? Will they take the word of God as the lesson book able to make them wise unto salvation? This book is the voice of God speaking to us. The Bible opens to us the words of life; for it makes us acquainted with Christ, who is our life. In order to have true, abiding faith in

Christ, we must know him as he is represented in the word. Faith is trustful. It is not a matter of fits and starts, according to the impulse and emotion of the hour ; but it is a principle that has its foundation in Jesus Christ. And faith must be kept in constant exercise through the diligent, persevering study of the word. The word thus becomes a living agency ; and we are sanctified through the truth.

THE AID OF THE HOLY SPIRIT.

The Holy Spirit has been given us as an aid in the study of the word. Jesus promises, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Those who are under the training of the Holy Spirit will be able to teach the word intelligently. And when it is made the study book, with earnest supplication for the Spirit's guidance, and a full surrender of the heart to be sanctified through the truth, it will accomplish all that Christ has promised. The result of such Bible study, will be well-balanced minds ; for the physical, mental, and moral powers will be harmoniously developed. There will be no paralysis in spiritual knowledge. The understanding will be quickened ; the sensibilities will be aroused ; the conscience will become sensitive ; the sympathies and sentiments will be purified ; a better moral atmosphere will be created ; and a new power to resist temptation will be imparted. And all, both teachers and students, will become active and earnest in the work of God.

LACK OF THOROUGHNESS IN RELIGIOUS EDUCATION.

But there is a disposition on the part of many teachers not to be thorough in religious education. They are satisfied with a half-hearted service themselves, serving the Lord only to escape the punishment of sin. Their half-heartedness affects their teaching. The experience that they do not desire for themselves, they are not anxious to see their pupils gain. That which has been given them in blessing has been cast aside as a dangerous element. The offered visits of the Holy Spirit are met with the words of Felix to Paul, "Go thy way for this time; when I have a convenient season, I will call for thee." Other blessings they desire; but that which God is more willing to give than a father to give good gifts to his children; that Holy Spirit, which is offered abundantly according to the infinite fulness of God, and which, if received, would bring all other blessings in its train,—what words shall I use sufficiently to express what has been done with reference to it? The heavenly messenger has been repulsed by the determined will. "Thus far shalt thou go with my students, but no farther. We need no enthusiasm in our school, no excitement. We are much better satisfied to work with the students ourselves." It is thus that despite has been done to God's gracious messenger, the Holy Spirit.

A MISTAKE IN SLIGHTING THE HOLY SPIRIT.

Are not the teachers in our schools in danger of blasphemy, of charging the Holy Spirit of God with being a deceiving power, and leading into fanaticism? Where are the educators that choose

the snow of Lebanon which cometh from the rock of the field, or the cold, flowing waters that come from another place, before the murky waters of the valley? A succession of showers from the living waters has come to you at Battle Creek. Each shower was a consecrated inflowing of divine influence; but you did not recognize it as such. Instead of drinking copiously of the streams of salvation, so freely offered through the influence of the Holy Spirit, you turned to common sewers, and tried to satisfy your soul-thirst with the polluted waters of human science. The result has been parched hearts in the school and in the church. Those who are satisfied with little spirituality have gone far in unfitting themselves to appreciate the deep movings of the Spirit of God. But I hope the teachers have not yet passed the line where they are given over to hardness of heart and blindness of mind. If they are again visited by the Holy Spirit, I hope they will not call righteousness sin, and sin righteousness.

A MUTUAL NEED OF TEACHERS AND STUDENTS.

There is need of heart conversions among the teachers. A genuine change of thoughts and methods of teaching is required to place them where they will have a personal relation to a living Saviour. It is one thing to assent to the Spirit's work in conversion, and another thing to accept that Spirit's agency as a reprover, calling to repentance. It is necessary that both teachers and students not only assent to truth, but have a deep, practical knowledge of the operations of the Spirit. Its cautions are given because of the unbelief of those who profess to be Christians. God

will come near to the students because they are misled by the educators in whom they put confidence ; but both teachers and students need to be able to recognize the voice of the Shepherd.

You who have long lost the spirit of prayer, pray, pray earnestly, "Pity thy suffering cause ; pity the church ; pity the individual believers, thou Father of mercies. Take from us everything that defiles, deny us what thou wilt ; but take not from us thy Holy Spirit."

A MISTAKE TO BE DEPLORED.

There are and ever will be persons who do not move wisely, who will, if words of doubt or unbelief are spoken, throw off conviction and choose to follow their own will ; and because of their deficiencies Christ has been reproached. Poor finite mortals have judged the rich and precious outpouring of the Spirit, and passed sentence upon it, as the Jews passed sentence upon the work of Christ. Let it be understood in every institution in America that it is not commissioned to you to direct the work of the Holy Spirit, and tell how it shall represent itself. You have been guilty of doing this. May the Lord forgive you, is my prayer. Instead of being repressed and driven back, as it has been, the Holy Spirit should be welcomed, and its presence encouraged. When you sanctify yourself through obedience to the word, the Holy Spirit will give you glimpses of heavenly things. When you seek God with humiliation and earnestness, the words which you have spoken in freezing accents will burn in your hearts ; the truth will not then languish upon your tongues.

THE GREAT THEME IN EDUCATIONAL WORK.

Eternal interest should be the great theme of teachers and students. Conformity to the world should be strictly guarded against. The teachers need to be sanctified through the truth, and the all-important thing should be the conversion of their students, that they may have a new heart and life. The object of the Great Teacher is the restoration of the image of God in the soul, and every teacher in our schools should work in harmony with this purpose.

ENTREATY AND ASSURANCE.

Teachers, trust in God, and go forward. "My grace is sufficient for you" is the assurance of the Great Teacher. Catch the inspiration of the words, and never, never talk doubt and unbelief. Be energetic. There is no half-and-half service in pure and undefiled religion. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The very highest sanctified ambition is demanded of those who believe the word of God.

Teachers, tell your students that the Lord Jesus Christ has made every provision that they should go onward, conquering and to conquer. Lead them to trust in the divine promise: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth [talks faith one moment, and acts unbelief the next] is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any-

thing of the Lord. A double-minded man is unstable in all his ways." James 1 : 5-8.

THE SOURCE OF THE TRUE WISDOM.

From God, the fountain of wisdom, proceeds all the knowledge that is of value to man, all that the intellect can grasp or retain. The fruit of the tree representing good and evil is not to be eagerly plucked, because it is recommended by one who was once a bright angel in glory. He has said that if men eat thereof, they shall know good and evil. But let it alone. The true knowledge comes not from infidels or wicked men. The word of God is light and truth. The true light shines from Jesus Christ, "who lighteth every man that cometh into the world." From the Holy Spirit proceeds divine knowledge. He knows what humanity needs to promote peace, happiness, and restfulness here in this world, and secure eternal rest in the kingdom of God.

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

MRS. E. G. WHITE.

IMPORTANCE OF RIGHT EXAMPLE ON THE PART OF LABORERS.

“SUNNYSIDE,” COORANBONG, N. S. W.,
MARCH 30, 1896.

(Recopied July 27, 1896.)

Dear Brother and Sister — : —

THE Lord loves you. I am aroused at two o'clock in the morning to write you those things which force themselves upon my mind. By your own choice you may place yourselves under influences which will help you to form a character for the kingdom of God, and make your work acceptable, or you may receive into your life that which will make your work a failure.

It is of the greatest importance that ministers and workers set a right example. If they hold and practise lax, loose principles, their example is quoted by those who love to talk rather than to practise, as a full vindication of their course of action. Every mistake that is made grieves the heart of Jesus, and does injury to the influence of the truth, which is the power of God for the salvation of souls. The whole synagogue of Satan watches for mistakes in the lives of those who are seeking to represent Christ, and the most is made of every defection.

Take heed lest by your example you place other souls in peril. It is a terrible thing to lose your

own soul, but to pursue a course which will cause the loss of other souls is still more terrible. That our influence should result in being a savor of death unto death is a terrible thought, and yet it is possible. With what holy jealousy, then, should we keep guard over our thoughts, our words, our habits, our dispositions, and our characters. God requires more deep, personal holiness on our part. Only by revealing his character can we co-operate with him in the work of saving souls.

VALUE OF A CONSISTENT LIFE.

The Lord's workers cannot be too careful that their actions do not contradict their words; for a consistent life alone can command respect. If our practise harmonizes with our teaching, our words will have effect; but a piety which is not based upon conscientious principles, is as salt without savor. To speak, and do not, is as a sounding brass, and a tinkling cymbal. It is of no use for us to strive to inculcate principles which we do not conscientiously practise.

Watch unto prayer. In this way alone can you put your whole being into the Lord's work. Self must be put in the background. Those who make self prominent, gain an education that soon becomes second nature to them, and they will soon fail to realize that instead of uplifting Jesus, they uplift themselves; that instead of being channels through which the living water can flow to refresh others, they absorb the sympathies and affections of those around them. This is not loyalty to our crucified Lord.

NOT TO ELICIT SYMPATHY.

We are ambassadors for Christ, and we are to live, not to save our reputation, but to save perishing souls from perdition. Our daily endeavor should be to show them that they may gain truth and righteousness. Instead of trying to elicit sympathy for ourselves, by giving others the impression that we are not appreciated, we are to forget self entirely; and if we fail to do this, through want of spiritual discernment and vital piety, God will require at our hands the souls of those for whom we should have labored. He has made provision that every worker in his service may have grace and wisdom, that he may become a living epistle, known and read of all men. By watchfulness and prayer we may accomplish just what the Lord designs that we shall. By faithful, painstaking discharge of our duty, by watching for souls as they that must give account, we may remove every stumbling-block out of the way of others. By earnest warnings and entreaties, with our own souls drawn out in tender solicitude for those that are ready to perish, we may win souls to Christ.

THE DANGER OF GRIEVING THE HOLY SPIRIT.

I would that all my brethren and sisters would remember that it is a serious thing to grieve the Holy Spirit; and it is grieved when the human agent seeks to work himself, and refuses to enter the service of the Lord because the cross is too heavy, or the self-denial too great. The Holy Spirit seeks to abide in each soul. If it is welcomed as an honored guest, those who receive it

will be made complete in Christ. The good work begun will be finished; the holy thoughts, heavenly affections, and Christlike actions will take the place of impure thoughts, perverse sentiments, and rebellious acts.

The Holy Spirit is a divine teacher. If we heed its lessons, we shall become wise unto salvation. But we need to guard well our hearts; for too often we forget the heavenly instruction we have received, and seek to act out the natural inclinations of our unconsecrated minds. Each one must fight his own battle against self. Heed the teachings of the Holy Spirit. If this is done, they will be repeated again and again until the impressions are as it were "laid in the rock forever."

GOD'S CLAIMS UPON US.

God has bought us, and he claims a throne in each heart. Our minds and bodies must be subordinated to him; and the natural habits and appetites must be made subservient to the higher wants of the soul. But we can place no dependence upon ourselves in this work. We cannot with safety follow our own guidance. The Holy Spirit must renew and sanctify us. In God's service there must be no half-way work. Those who profess to serve God, and yet indulge their natural impulses, will mislead other souls. Said Christ, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. . . . This do, and thou shalt live."

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for

the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

PRINCIPLES OF HEALTH REFORM.

The Lord has given his people a message in regard to health reform. This light has been shining upon their pathway for thirty years; and the Lord cannot sustain his servants in a course which will counteract it. He is displeased when his servants act in opposition to the message upon this point, which he has given them to give to others. Can he be pleased when half the workers laboring in a place, teach that the principles of health reform are as closely allied with the third angel's message as the arm is to the body, while their co-workers, by their practise, teach principles that are entirely opposite? This is regarded as a sin in the sight of God, and is one reason why he could not give greater success to the work in——.

My brother, you must no longer demerit the messengers and the message God has sent you in regard to the principles of healthful living. Testimony after testimony has been given, which should have brought about great reforms; but at home and abroad your life has been a decided witness against the warnings which the Lord has sent; and nothing brings such discouragement upon the Lord's watchmen as to be connected with those who have mental capacity, and who understand the reasons of our faith, but by precept and ex-

ample manifest indifference to moral obligations.

The light which God has given upon health reform cannot be trifled with without injury to those who attempt it; and no man can hope to succeed in the work of God while, by precept and example, he acts in opposition to the light which God has sent. The voice of duty is the voice of God,—an in-born, heaven-sent guide,—and the Lord will not be trifled with upon these subjects. He who disregards the light which God has given in regard to the preservation of health, revolts against his own good, and refuses to obey the One who is working for his best good. .

THE DUTY OF THE CHRISTIAN.

It is the duty of every Christian to follow that course of action which the Lord has designated as right for his servants. He is ever to remember that God and eternity are before him, and he should not disregard his spiritual and physical health, even though tempted by wife, children, or relatives to do so. “If the Lord be God, follow him; if Baal, follow him.”

The principles of health reform, right or wrong, which are adopted by him who gives the word of God to others, will have a molding influence upon his work, and upon those with whom he labors. If his principles are wrong, he can and will misrepresent the truth to others; if he accepts the truth which appeals to reason rather than to perverted appetite, his influence for the right will be decided. The truth will be in his heart as a well of water, springing up into everlasting life.

God's instruction is not Yea and Nay, but Yea and Amen in Christ Jesus; and his workers are

called upon to remember that they cannot drift along with unsettled principles which are warped and distorted by impulse, without misrepresenting the truth which they profess, and doing a lasting injury to their own souls.

MRS. E. G. WHITE.

PRACTICAL INSTRUCTION.

“SUNNYSIDE,” COORANBONG, N. S. W.,

JUNE 14, 1896.

(Recopied Aug. 11, 1896.)

Dear Brother and Sister — : —

LAST Friday night I was conversing with you, telling you something with reference to your methods of labor. The heavenly Watcher stood beside us, and I wish I could write every word he uttered; but I fear that I cannot. You said, “I wish I knew in regard to my duty. In some way I do not feel satisfied with the result of my labor.” The voice of the One beside us was then heard, saying, “Have faith in God; learn of Christ Jesus. When you handle the sacred truths of God’s word, keep Christ uplifted. Your great need is to learn Christ’s manner of teaching. When you are teaching the people, present only a few vital points, and keep your mind concentrated on these points. You bring unimportant ideas into your discourses. These are not always a savor of life unto life, and have no real connection with your text. By wandering from straight lines, and bringing in that which calls the mind off the subject, you weaken all that you have previously said.”

DISCONNECTED PRESENTATION OF TRUTH.

God would not have you think that you are impressed by his Spirit when you fly from your subject, bringing in foreign matters which are designed as a reproof, and which should not be named in connection with the words of solemn and sacred truth. By doing this, you lose your bearings, and weaken the effect of that which is profitable for doctrine, for reproof, for correction, for instruction in righteousness. You have made of none effect many precious ideas, by mixing them with other thoughts which have come to your mind, but which had no bearing upon the subject. That which is far from the subject under consideration should find no place in your discourses.

There are in this world hearts that are crying aloud for the living God. But helpless human nature has been fed with distasteful food; discourses dissatisfying to hungry, starving souls have been given in the churches. In these discourses there is not that divine manifestation that touches the mind, and creates a glow in the soul; the hearers cannot say, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" An abundance of chaff is given to the people, but this will not awaken the transgressor, or convict souls of sin. The souls who come to hear, need a plain, straightforward presentation of truth. Those who have tasted of the word of God have dwelt long in an atmosphere where there is no God, and they long for the divine presence.

Gird up the loins of your mind, that you may present the truth of God acceptably. Preach the truth

in its simplicity, but let your discourses be short. Dwell decidedly on a few important points. Realize every moment that you must have the presence of the Holy Spirit; for it can do a work that you cannot do of yourself. If you have any burden of a disagreeable character on your mind, get rid of it by personal labor or earnest prayer before you come before the people. Plead earnestly with God to remove that burden from your mind. Keep decidedly to a few points. Give the people pure wheat, thoroughly winnowed from all chaff. Do not let your discourses embrace so much that weakness shall be seen in the place of solid argument. Present the truth as it is in Jesus, that those who hear may receive the very best impression.

EVILS OF LONG SERMONS.

Speak short. Your discourses are generally double the length they should be. It is possible to handle a good thing in such a manner that it loses its flavor. When a discourse is too long, the last part of the preaching detracts from the force and interest of that which has preceded it. Do not wander, but come right to the point. Give the people the very manna from heaven, and the Spirit will bear witness with your spirit that it is not you that speaks, but the Holy Spirit speaking through you. The teacher of the word of God must first talk with God, and then he can stand before the people with the Holy Spirit working upon his mind. If he faithfully co-operates with Christ, the promise will be fulfilled, "Lo, I am with you always."

Be careful never to lose a sense of the presence of the divine Watcher. Remember that you are

speaking not only to an unenlightened assembly, but to One whom you should ever recognize. Speak as though the whole universe of heaven were before you, as well as the hungry, starving company of God's sheep and lambs, which must be fed.

PREACH THE WORD.

Those who claim to preach the word should preach the word, ever remembering that they are laborers together with God. He is their efficiency, and if he is given opportunity, he will work for them. If they are humble, if they do not rely upon their own supposed wisdom and ability, God will place arguments in their mind, and speak through their lips. He will also impress the minds of the hearers, preparing their hearts to receive the seed which is sown.

My brother, a daily work must be done for you by the power of God, or else, instead of the Holy Spirit, the enemy of God and man will stand by your side. Under his influence, weakness will appear in your work. The most precious points of faith relative to the salvation of the soul, will be marred and mutilated in your hands.

Unless you change your manner of labor, you will give a faulty education to those connected with you in the work. Let your heart struggle and break for the longing it has for God, the living God. Let nothing divert your mind from the work of God to unimportant matters. With all your God-given energies work earnestly and prayerfully, calling upon the church to co-operate with you. Put no trust in yourself, but rest in the assurance that God is the chiefworker. You are

only his servant; and your work is to voice his words, "Ye are laborers together with God."

DENYING OF SELF.

Take no glory whatever to yourself. Do not work with a divided mind, trying to serve self and God at the same time. Keep self out of sight. Let your words lead the weary and heavy-laden to carry their burdens to Jesus. Work as seeing him who is at your right hand, ready to give you his efficiency and omnipotent power in any emergency.

The Lord is your Counselor, your Guide, the Captain of your salvation. He goes before your face, conquering and to conquer. Dedicate yourself, soul and body, to him, banishing all self-indulgence. Deny self; take up your cross, and work earnestly for the Master. Do not needlessly expend your strength by giving long discourses. *Note here* This uses up the vitality, so that insufficient strength is left to devote to the most important part of the work,—house to house ministry.

THE WORK OF AN EVANGELIST.

Teaching the Scriptures, praying in families,—this is the work of an evangelist, and this work is to be mingled with your preaching. If it is omitted, preaching will be, to a great extent, a failure. You need to be jealous of yourself. You and your wife need to come close to the people by personal effort. Teach them that the love of God must come into the inner sanctuary of the home life. If you so desire, you may have the indwelling power of the Holy Spirit to help you in your work.

We are carrying the last message of mercy to a perishing world, and God calls upon us to bring freshness and power into our work. We can do this only by the aid of the Holy Spirit. Hereditary tendencies and wrong habits must be disciplined and oft crucified. Humble yourself under the hand of God; for your ways are not God's ways, and you both have much to learn in the school of Christ.

Last night these words of instruction were spoken to you: "Counsel with your brethren. Your plans need the careful consideration of other minds. Warnings have been given in regard to depending upon men and trusting in their wisdom. The tempter aims to lead men astray by persuading them to cease looking to Jesus for strength and efficiency, and to make flesh their arm. This has been done in many cases. Satan has laid his trap to catch men and win them to his side by trying to prevail upon them to depend upon their finite, erring fellow men."

A SPECIAL DANGER OF EXTREMES.

But when a reproof is given upon this point, the enemy takes the counsel given, and presents it in such a perverted light that those who desire to follow their own judgment feel at liberty to plan and devise important measures without counseling with their brethren. Thus another error strives for recognition. Men go to an extreme in one direction, and if corrected, go to an extreme in the opposite direction.

You will be in danger of making mistakes if you move out in your own supposed wisdom. You need counsel. You have not the efficiency

for all classes of labor, and you should not commence work in important places if there is danger that you will lay a foundation which you cannot complete. Light must be expressly given by God, and duty must be clear and unmistakable before one or two men enter new and important fields. You need to counsel with your brethren; for there is danger that you will run too fast in devising plans and methods. *watch*

Words which never should have been uttered have been spoken to you with reference to your brethren. The misconceptions existing in other minds have been communicated to you, and your mind has been led in a train of speculative thought that is not safe or correct. Keep watch over your thoughts. Guard closely the impulses of your mind and heart. Words have been spoken that have led you to place more confidence in your own plans and methods, than is right. Words slip from your lips, unbidden and unsanctioned by God. Take heed lest, when the time comes that you can prove yourself a friend and fill a friend's place by giving sound counsel, you are unprepared.

IMPORTANCE OF COUNSEL WITH BRETHREN.

You must not walk independently of all counsel. It is your duty to counsel with your brethren. This may touch your pride, but the humility of a mind taught by the Holy Spirit will listen to counsel, and will banish all self-confidence. When counsel is given that conflicts with your personal wishes, you are not to think that your own wisdom is sufficient for you to give counsel to others, or that you can afford to neglect the counsel given.

Wherever you may labor, there is need that you

blend your efforts with those of other efficient laborers. You are not a complete whole; you cannot successfully complete a series of meetings by yourself, but you can do your part with other laborers. This may be humiliating to you; but it should not be, for God has given a variety of gifts, and he desires that these gifts blend in perfect harmony.

You need to realize the danger of viewing matters from your own standpoint and with your own eyes or discernment. It would be well for you frankly to state your plans to your brethren, that you may know how they appear to them when seen from their standpoint; for circumstances may be so vividly impressed upon your mind, that it is impossible for you to give an all-sided judgment. Let your plans be closely investigated; and with earnest prayer commit your case to Him who knoweth all things. Counsel together. Let not the whisperings of your own mind or of other minds, close the door of your heart against the counsel of the Lord's servants.

AUG. 9, 1896. I have written this to you because it is a serious matter, involving serious consequences, which will effect future work in other localities. Brother — needs no flattering words from you; for he has a full estimation of his own abilities, and makes them appear by demeriting others. He does not realize that he is seeking to be first. He is not prepared to take upon himself the responsibilities of a minister of the gospel; for he needs a humble and a contrite spirit. He needs to continue to give Bible readings, and when his brethren see that he is fitted to become a preacher of the gospel, this will be made manifest. You need caution.

THE CANVASSING WORK.

I cannot see why the canvassing work is not as good and successful a work as can be done for the Lord. Canvassers can become acquainted with the people, they can pray with them, and can understand their true necessities. From the light which God has given me, there is much responsibility resting upon the canvassers. They should go to their work prepared to explain the Scriptures, and nothing should be said or done to bind their hands. If they put their trust in the Lord as they travel from place to place, the angels of God will be round about them, giving them words to speak which will bring light and hope and courage to many souls. Were it not for the work of the canvasser, many would never hear the truth.

The canvasser should carry with him books and pamphlets and tracts to give away to those who cannot buy books from him. In this way the truth can be introduced into many homes.

Of all the gifts which God has given to man, none is more noble or a greater blessing than the, gift of speech, if it is sanctified by the Holy Spirit. It is with the tongue we convince and persuade; with it we offer prayer and praise to God; and with it we convey rich thoughts of the Redeemer's love. By this work, the canvasser can scatter the seeds of truth, causing the light from the word of God to shine into many minds.

DOES NOT BELITTLE THE GOSPEL MINISTER.

I sincerely hope that no mind will receive the impression that it belittles a minister of the gospel to canvass. Hear the apostle Paul's testimony:

“Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.” The eloquent Paul, to whom God manifested himself in a wonderful manner, went from house to house, with all humility of mind, and with many tears and temptations.

A MOST PRECIOUS MINISTRY.

I have been shown that the most precious ministry can be done by canvassing, and that by ministers. By doing this work, they will obtain a varied experience, and will be doing the very work that the apostle Paul did. I copy an extract from an appeal made to our brethren in regard to canvassing for our periodicals and books: “The canvassing work is an important field for labor; and the intelligent, God-fearing, truth-loving canvasser occupies a position equal to that of the gospel minister. Then should the canvasser feel at liberty, any more than the ordained minister, to act from selfish motives? Should he be unfaithful to all the principles of missionary work, and sell only those books that are cheapest and easiest to handle, neglecting to place before the people the books which will give most light, because by so doing, he can earn more money for himself? The canvassing work is a missionary work, and the

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field must be worked from a missionary standpoint. Selfish principles, love of dignity and position, should not be once named among us. The thought of seeking to become the greatest should never come into our minds."

MRS. E. G. WHITE.

EXTRACTS FROM RECENT COMMUNICATIONS.

WE are living in most solemn times. The gospel in the Old and New Testaments is not to be contemplated from a narrow, single aspect, as one or two men, or even many men may view it. How large, how broad, how extensive, is the gospel! I have been writing upon this subject for years, and have much written that I cannot now place in shape to be handled. I have had but a trifle of editing done for one year. I speak the things, and write the things, that burden my soul, whether men will hear, or whether they will forbear. I must work; I must watch; I must pray; I must consider nothing in a narrow, contracted style. The Lord Jesus in his instruction was pleased to fashion character after the divine likeness.

Truth and error are both in the field, striving for the mastery. The champions of truth will have a fierce conflict. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The warning comes, and the directions

are repeated, "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." All that the Lord has told you, it devolves on you to do. No one need be deceived, if he will make the word of God his study. How little is the book of Revelation studied! It is a hidden mystery to the religious world; and why? — Because the events not pleasant for consideration, are so faithfully traced by the prophetic pen; and people who are in any way troubled about the matter are soothed by their shepherds, with the statement that the Revelation cannot be understood. But it is to be understood; for it especially concerns us who are living in these last days. Read Rev. 1: 1-3. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Read the last chapter of Revelation carefully and prayerfully. What significance there is in the statements of this chapter! "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." This is the most effectual teaching that can be given in the church built for the Sanitarium, and this testimony is to be given in all the churches. Wherever there is an opportunity to reach the people, the attention should be called from the earthly to the heavenly. "And the

Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." We are to voice the words of the angel.

We are not to drift into worldly channels. Consider the cleansing of the temple at the beginning of Christ's ministry, and at the close of his life, his personal labors in the guise of humanity. Whom did he find intent on gain? The Jews had made the courts of the temple a scene of sacrilegious traffic. They had turned the ancient and sacred institution of the Passover into a means of vile profit. They bartered deep, turning the once sacred service instituted by Christ himself, into a worship of mammon. But Christ came suddenly into the temple courts; divinity flashed through humanity, and, raising a whip of small cords in his hands, with a voice that they will hear again in the execution of the judgment, he said, "Take these things hence." "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." These priests and rulers saw as it were an avenging angel with a flaming sword, such as guarded the way to the tree of life.

To-day this sacrilegious work is being more than repeated. There will be messages borne; and those who have rejected the messages God has sent, will hear most startling declarations. The Holy Spirit will invest the announcement with a sanctity and solemnity which will appear terrible in the ears of those who have heard the pleadings of infinite love, and have not responded to the offers of pardon and forgiveness. Injured and

insulted Deity will speak, proclaiming the sins that have been hidden. As the priests and rulers, full of indignation and terror, sought refuge in flight at the last scene of the cleansing of the temple, so will it be in the work for these last days. The woes that will be pronounced upon those that have had light from heaven, and yet did not heed it, they will feel, but will have no power to act. This is represented in the parable of the wise and foolish virgins. They cannot obtain a character from the wise virgins, and they have no oil of grace to discern the clear light or to accept it. They cannot light their lamps and join the procession that goes in to the marriage supper of the Lamb.

Study the Revelation in connection with Daniel ; for history will be repeated. We must be true and faithful amid the abounding iniquity that prevails. At no period of time are we in such danger as when prosperity seems to crown our efforts. Self must be hidden in God. We are living amid the perils of the last days, and many are insensible to the perils that threaten our world. We, with all our religious advantages, ought to know far more to-day than we do know. " Watch, and pray," said Jesus, " for ye know not when the time is." " Be ye therefore ready also : for the Son of Man cometh at an hour when ye think not." Repentance is not a desirable emotion. Christ said, " Except ye repent, ye shall all likewise perish." The right eye is to be plucked out ; the right hand is to be cut off. There is hidden depravity that needs to be carefully considered and uprooted. God help us individually to purify our souls by obeying the truth.

WHO ARE REPRESENTING CHRIST ?

We are living in times that try men's souls. Those in high positions of trust, whom we may call — as God called some in the days of Noah — mighty men, men of renown, know little of the causes that underlie the present state of society. Many do not care to know ; others do not study from cause to effect. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime of every type, manifest in all classes, from the highest to the lowest. They are struggling vainly to place business operations on a more secure basis. The great extremes of wealth and want produce unnumbered evils.

In our large cities there exists an appalling condition of poverty ; multitudes are destitute of food, clothing, or shelter fit for a human being. In the same cities are men of wealth who have more than heart could wish ; who live luxuriously, spending their money upon richly furnished houses, upon personal ornament, or worse, upon the gratification of the sensual appetites, upon tobacco, liquors, and other things that destroy the power of the brain, unbalance the mind, and debase the soul. While they are thus selfishly indulging themselves, all heaven is looking down upon these unfaithful stewards. God and angels mark how the means given to men, with which to honor the Creator by blessing the world, are turned to the gratification of self, to the dishonor of God, and to the neglect of his heritage. . . .

The prince of darkness has set in operation every device to ruin and destroy man. He has

legions of evil workers uniting with him to obliterate the image of God in our youth. I ask those who are acquainted with truth, who know righteousness, What are you doing? Are you using your influence to bring into the ranks of the Lord's army all whom you can possibly reach? Have you yourself enlisted to fight the battles of the Lord? As Christians it is our work to represent Christ. We are to set an example that shall be in striking contrast to the practises of this evil age. He that is selfish will neglect to do the very work he ought to do, and take up a work that God has not given him to do. "He that loveth pleasure [margin, sport] shall be a poor man: he that loveth wine and oil shall not be rich." "He that followeth after righteousness and mercy findeth life, righteousness, and honor." "The desire of the slothful killeth him; for his hands refuse to labor. He coveteth greedily all the day long: but the righteous giveth and spareth not."

"He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want." This breaks up worldly policy, and sets aside worldly maxims. "That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee? Rob not the poor, because he is poor: neither oppress the afflicted in the gate." Consider also these words: "For the Lord will plead their cause, and spoil the soul of those that spoiled them. Make

no friendship with an angry man; and with a furious man thou shalt not go." Why? — "Lest thou learn his ways, and get a snare to thy soul."

While distrust and alienation are pervading all classes of society, Christ's disciples are to reveal the spirit that reigns in heaven. Because the world was ruined through sin, God gave his Son to draw men back to him. He "so loved the world that he gave" all that heaven could give for the saving of the lost. In every soul who receives that love, it will manifest itself in like manner. God so loved that he gave. If we love with his love, we too shall give all. We shall be co-workers with him whose mission it is to "preach the gospel to the poor; . . . to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." We shall do the work he has set before us, — "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke; . . . to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh." . . .

The Saviour marks all our work as though done unto himself; for he identifies his interest with that of suffering humanity. Every one who names the name of Jesus is called, so far as it lies in his power, to help every other soul in the heavenward way. But let none feel that Christ has placed them on the judgment-seat to pass judgment on a brother or sister who is unfortunate,

or who falls into error. Many hearts are sorely stricken, to whom words fitly spoken might bring peace and rest. These souls are a test to their brethren and sisters, revealing what is in the heart. All heaven is looking to see how we treat those that need our help. It is this that reveals whether the glowing fire of the first love is still burning upon the altar of the heart.

What a power the church would have in it if all its members were so imbued with the Spirit of Christ as to speak to one another only words of comfort and peace and hope; if none felt it their prerogative to judge, to oppress, to cast a dark shadow on the soul of another!

LEARNING OF CHRIST.

I think it would be very becoming to all who claim to follow Christ, to be indeed learning of Christ,—his methods, and his meekness, and lowliness of heart. We have a decided message to bear. In Jude 1-8 we have the description of the pollution of the world, and the working agencies of Satan to corrupt the world; yet Michael, the Archangel, when contending with the devil, disputed about the body of Moses, and dared not bring against him a railing accusation, but said, "The Lord rebuke thee."

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Zech. 3:1. These things are written for our benefit, and we are to study the word in all these things now, for they concern us particularly. There is to be a time of trouble, such as never was since there was a nation. Our work is to study to weed out

of all our discourses everything that savors of retaliation and defiance and making a drive against churches and individuals, because this is no Christ's way and method. He did not pronounce scathing rebukes against those who did not know the truth, but against those whom God had made the depositaries of sacred responsibilities, a people chosen and favored with every temporal and spiritual advantage, and yet bearing no fruit. The most solemn responsibility for the Jewish nation was when Jesus was in their midst. It was *that generation*, the generation which rejected him, that was the guilty one. Jesus, speaking sometimes by warning, by judgments, by blessing given and withdrawn, said, "They would none of my counsel, they despised all my reproofs." If thou art destroyed, it is thyself alone who art responsible. "Ye will not come to me, that ye might have life." Warning, exhortation, forbearance, and patience are about to cease. Mark the cursing of the fig tree, representing the Jewish nation, covered with leaves of profession, but no fruit to be found thereon. The curse is pronounced upon the fig tree, which represents the moral, thinking, living agent, cursed of God, living as were the Jews for forty years after this event, yet dead. Mark, the other trees, representing the Gentiles, were not covered. They were leafless, making no pretension to having a knowledge of God. Their time of fruit-leaving was not yet.

"ARISE, SHINE; FOR THY LIGHT IS COME."

Let not any hard reproaches be made against those who know not the truth. Even the churches are in darkness. Those to whom God has entrusted

the treasures of his grace are to be made the living, responsible agents; but what is their position? They have lamps,—a knowledge of the truth,—but how few have communicated the precious light God has given them; how few have borne fruit to the glory of God! They do not improve the light and privileges given. They do not arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” They have no fruit, and the condemnation of God is upon them. The Lord will not open the eyes that refuse to see. The moistening revives, the sunshine God has given to quicken into life, continues, but they remain fruitless. Shall those for whom the Lord has done so much, have the form of godliness, and stop there? 2 Tim. 3:1-5.

RESPONSIBILITY OF THE CHURCH.

The Lord pities the world, his vineyard, which has not been worked. . . . In the midst of wrath he remembers mercy. His heart of divine mercy is full of love and compassion for the thousands who are in ignorance of the truth. There has been everything done for those who have a knowledge of the truth, to keep them in the truth; but those who know not the truth have not received one tithe of the advantages that they should have had. And thus it continues to be. God help the people to whom he has given every advantage, as he did the Jewish nation, to receive and impart to those who are in ignorance of the light of truth, instead of rejecting the light and blessing!

I do not know that you understand this. May the Lord help you to discern! It is not the place of those who have had from Jesus light, precious

light, to condemn those to whom this light has never come, and to write or to speak things which will close the ears, and the door of the heart, and hedge up the way so that Satan's power shall take possession of human minds; to give the imagination a false viewing, that will, through any course that we shall pursue, bring on a state of things that will prevent us from reaching the world. This the Jewish nation did. They made themselves obnoxious to the world.

How shall correct impressions of what we really do believe be given to our world? — By studying methods, not of contention and condemnation, for there are thousands living up to the best light they have, and every means should be used to get the knowledge of the truth before the thousands who will discern evidence, who will appreciate the likeness of Christ in his people, if they have an opportunity to see it. There are those among us who if they should take time to consider, would regard their do-nothing position as a sinful neglect to use the talents which God has given them.

God has given his messengers the truth to proclaim. Then the churches are to voice the truth from the lips of the messengers, and use their talents in every way possible to make the ministry a power to communicate truth by their catching the first rays of light, and diffusing the same. Here is our great sin. We are years behind. The ministers have been seeking the hidden treasures and have been opening up the casket, and letting the jewels of truth shine forth; but there is not one hundredth part being done by the members of the church that God requires of them. They will in that great day be self-convicted and self-con-

emned for their slothfulness. May the Lord lead them to self-penitence, and to see themselves now, and to exclaim, "Lord, I am that fruitless fig tree!" May the Lord forgive his people who are not doing the work in his vineyard that he has given them to do! "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." Rev. 22:16. Study this subject; read the next verse. We see that this is the very message that has been going forth to the people of God.

The large halls in our cities should be secured, that the third angel's message may be proclaimed by human lips. Thousands will appreciate the message. While so much trouble and money have been absorbed in ministerial institutes for those who have the truth and do not appreciate it, thousands are in ignorance of the truth. They know not what the faith of Seventh-day Adventists is. Why do not the church-members communicate that which they have received? Why this negligence? Why this selfish neglect, when the value of souls is at stake? Why is there not now something being done in a larger measure than has been done? Why are camp-meetings kept year after year in the same locality? Why are they not taken to cities that know nothing of our faith? The plea is, There will be a saving of money and labor. Let the saving be done in other lines. But when souls are to be labored for, and the truth is to come before those who know it not, let us not talk of limiting on this line. A world is to be warned. Watch, wait, pray, work, and let nothing be done through strife and vainglory. Let

nothing be done to increase prejudice, but every thing possible to make prejudice less, by letting in light, the bright rays of the Sun of Righteousness amid the moral darkness. There is a great work to be done yet, and every effort possible must be made to reveal Christ as the sin-pardoning Saviour, Christ as the sin-bearer, Christ as the bright and morning star, and the Lord will give us favor before the world until our work is done.

We have no time to lose. The end is near. The passage from places to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct our way so we shall not be able to do that which is possible to be done now. We must look our work fairly in the face, and advance as fast as possible in aggressive warfare. I know from the light given me of God that the powers of darkness are working with intense energy from beneath, and with stealthy tread he (Satan) is advancing to take those who are asleep now, as a thief taking his prey. We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can imagine. God help us to keep in the channel of light, to work with our eyes fastened on Jesus our Leader, and patiently, perseveringly press on to gain the victory.

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Ministers & Workers

SPECIAL TESTIMONIES FOR MINISTERS AND WORKERS.—No. 8.

COLLEGE VIEW, NEB., FEB. 21, 1897.

Dear Brethren:—

PRECIOUS instruction relating to our time and work has been placed in my hands, and I am glad to have the privilege of sending it out to my fellow laborers all over the world.

The General Conference is now in session at this place, and in no previous meeting of the kind have we been led to such a close and prayerful study of the instruction God has given us. We are also enjoying in a large degree the presence of his Spirit in our midst. While pointing out errors in our past course, the Lord has also indicated very plainly the right way for us to take, and the rich blessings which he has in store for those who seek him.

One of the articles in this little booklet is addressed directly to the General Conference assembled, and the laborers in attendance here have had the privilege of hearing it read; but as it seems to be intended especially for our ministers and other workers, we take this means of bringing it before you.

Yours in Christ,

O. A. OLSEN.

Center for Adventist Research
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29-
INDIVIDUAL RESPONSIBILITY.

"SUNNYSIDE," COORANBONG, N. S. W.,
MAR. 13. 1896.

In the night season I was listening to one who spoke with authority. Words of counsel in regard to the responsibilities that are to be borne in the sacred work of God were spoken. The Teacher said, There should be no haphazard work. Much of this has been done. Men have assumed authority, but the people should not depend upon poor, finite, erring men. They should put their entire trust in the wisdom that finds its strength in the wisdom of God. The inconsistency of centering so many responsibilities in Battle Creek has been presented many times, but the counsels have not been acted upon. The reproofs and warnings from the Lord have been evaded and interpreted and made void by the devices of men. There has been counter-working against God, and the judgment of men has been received.

In Battle Creek, and in other places, building has been added to building, for the sake of making an imposing display. Men have supposed that this would give character to the work. Their own characters needed the transforming grace of Christ, which would enable them to represent Christ. This alone is sufficient to give character to the work. Nothing can be done without his grace.

The Lord suffers impediments to arise, that his wisdom and power may be humbly,

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earnestly, and perseveringly sought, and be distinctly manifest. Nothing will so quickly and decidedly separate the soul from God, and bring defeat, as for man to lift up his soul unto vanity, and speak proudly and boastingly, and in a masterly manner to his fellow men, who are the property of God. "Ye are not your own: ye are bought with a price, even the precious blood of the Son of God." The Lord alone is to be exalted. Let every human agent keep in his place, and not seek to get into the place where God should be. There has been altogether too much trusting in men.

In Battle Creek you have evidence that men who have had the most to say are not walking with God. There is abundant activity, but not many are working in partnership with Christ, and those who walk apart, and work from him, have been the most active in planning and inaugurating their methods. If they had that wisdom that cometh from the Source of all wisdom, they would move considerably, and would study more earnestly the relation of cause to effect. They would discern that a few minds in Battle Creek are not to be the power to manage everything in connection with our work.

The state conferences must have men at their head who love and fear God,—capable men, who will learn in the school of Christ to be laborers with him, to wear his yoke, and lift his burdens. They are to be partners with Christ in the sacred service of

soul-saving. All the members of the church are to labor interestedly, zealously, not striving, as many have done, to see who shall be the greatest, and how to secure the highest wages, but striving to win souls for Christ, which means being a part of the firm, in partnership with Christ. Let all try to do their best.

The matter was laid before me, which I was trying to present before the brethren. There is altogether too much responsibility imparted to a few men in Battle Creek, and these men need the transforming power of the Holy Spirit, else they will lead God's heritage in false paths. The conferences are watching every move made at the center of the work. The different conferences have been led to look to the leading men at Battle Creek, feeling that no important move can be made without their approval. This tendency has been growing stronger, until it is a serious hindrance to the advancement of the work. This arrangement should never have been. The Lord would have his people under his jurisdiction. They should look to God, inquiring of him in faith, and follow on to know the working of his providence.

1) The arrangement that all monies must go through Battle Creek and under the control of the few men in that place is a wrong way of managing. There are altogether too many weighty responsibilities given to a few men, and some do not make God their counsellor. What do these men know

of the necessities of the work in foreign countries? How can they know how to decide the questions which come to them asking for information? It would require three months for those in foreign countries to receive a response to their questions, even if there was no delay in writing.

In each country a man should be appointed to work in the general interests of the cause. He need not be a preacher, and he must not be a policy man. He should be unselfish, a man who loves, who honors, and fears his God. His whole time should be devoted to the work. He should plan unselfishly, and in the fear of God. Let him be general agent for that country, and let him be connected with a council composed of the very best men, that they may counsel together, and attend to the work within their borders. There should be business men appointed to do the same in the different states in America.

The men who act as presidents of state conferences should be carefully selected. Then let these men bear the responsibilities of the conference in a most thorough, earnest, God-fearing manner. If they are not qualified to do the work thoroughly and successfully, do not keep them in that position.

A mass of matter is laid before the General Conference: every burden is carried to Battle Creek. This makes the presidents of the state conferences very irresponsible. Many are not growing in aptitude and in

judgment. They make mismoves, when they should have advanced experience sufficient to enable them to make right moves, because they seek counsel of God. As presidents of their several conferences, they should realize that they must be faithful in positions of trust. These conferences are to be to them a school, in which they are to reveal managing ability. They are to learn, learn, and educate, educate. They are to do firm, Christlike work, binding it off, so that it shall not ravel out.

He who is selected as the president of the General Conference should, in the fear of God, stand in his lot and place, without partiality, and with unselfish interests. He should be a faithful steward. He should be a priest and wise ruler over his own house. He should make manifest that he understands the work of governing his own family wisely, and in the fear of God. If this is neglected, he will carry his defects with him into his work. If any man evidences that the love and fear of God is kept away from the center of his being, lest the truth should control his life-practice, while worldly things are made all and in all, he is not the man, even for local elder.

Advice is asked of those in Battle Creek regarding matters which could just as well be settled by men on the ground, if they would seek the Lord, and which ought to have been done within their own borders. The Lord declares he is nigh to all that call upon him with a sincere heart. Said Christ,

"Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." This promise is made doubly and trebly sure. There is no failure with God. To-day men who are presidents of conferences are less efficient and strong and able than they should be, because they place man where God should be, and they receive only that which man can give them.

Presidents of Conferences, you will be wise if you will decide to come to God. Believe in him. He will hear your prayers, and come to your assistance, in much less time than the public conveyances could take one, two, three, or four men from a long distance, at a great expense, to decide questions which the God of wisdom can decide far better for you. He has promised, "If any man lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." If you will sincerely humble your hearts before him, empty your souls of self esteem, and put away the natural defects of your character, and overcome your love of supremacy, and come to God as little children, he will bestow on you his Holy Spirit. When two or three shall agree as touching anything, and shall ask the Lord, in the name of Jesus, it shall be done for them.

When it is deemed expedient to invest means in school buildings, in sanitariums, or in homes for the poor in any country, in order to establish the work there, the Lord would have those who are living in that lo-

cality walk humbly before him, and show that they realize their personal dependence upon him, and that they believe in his willingness to help them to plan, to devise, to arrange intelligently for his work. He is as willing to give wisdom to those who feel the value of divine grace, as to give wisdom to some other mind, who will then, at great expense, communicate the same to you. Where is your faith? Will men turn from the God of wisdom to seek wisdom from finite men, sending for men from a long distance to come and help them out of perplexity? How does the Lord look upon this?

Each one may entertain the idea that he believes in God. You are working in one part of his great moral vineyard, and he has told you that if any man lack wisdom, he is to ask of God, who giveth to all men liberally, and upbraideth not. This world is but a little atom in the vast domain over which God presides, and yet this little fallen world is more precious in his sight than the ninety and nine which went not astray from the fold. If we will make him our trust, he will not leave us to become the sport of Satan's temptations. God would have every soul for whom Christ has died become a part of the vine, connected with the parent stock, drawing nourishment from it. Our dependence on God is absolute, and should keep us very humble; and because of our dependence on him, our knowledge of him should be greatly increased. God would have us put away every species of selfishness, and come

to him, not as the owner of ourselves, but as the Lord's purchased possession.

Daniel sought the Lord three times a day, in earnest prayer for wisdom and strength and courage to carry forward the enterprise of representing the only true God in wicked Babylon. You will often be perplexed to know what to do next; but do not get pen and paper and write your perplexities to Battle Creek. There may be disagreement upon some points, but your Counsellor is nigh. Bow before him, and tell him of everything you need. Can the men in Battle Creek give you light? They cannot understand your necessity. Because they are not on the ground, they may say "No" to some things, when, had you asked of God, he would have answered, "Go forward, and I will be with you, and give you grace."

For many years an education has been given to the people which places God second, and man first. The people have been taught that everything must be brought before the counsel of a few men in Battle Creek. God has given you an opportunity to see the weakness of finite men. Are there not men in the different states of America who walk right in the sight of God?

Are there not registered in the books of heaven the names of those who love and serve God? Can not they plan? Have those in Battle Creek been given superior reason and wisdom that God will not give those in the churches and state conferences? "If any man lack wisdom, let him ask of God,

that giveth to all men liberally, and upbraideth not; and it shall be given him."

The churches would realize one hundred fold more of the workings of the Holy Spirit if ministers would educate all to bear in mind that they have a God nigh at hand, and not afar off, and that they can honor God by seeking him for help and wisdom just where they are. They will then have ability which will strengthen the General Conference.

There is talent in every place, but it is not always recognized. This talent should be discerned and set to work. Under the operation of the Spirit of God, talent will grow by being used. But God is greatly dishonored when men are placed in the position where God should be. He alone can give unerring counsel.

Men have been in council in Battle Creek who cannot appreciate the situation of matters in the different localities, as those can who are right on the ground; and it is not wise for men to seek to men, and place such dependence in a few men at Battle Creek, some of whom have walked apart from God for years. To accept the judgment of these men, and to send for them from a long distance to sit in council has done great dishonor to God. By this you show that you place men, who are unsanctified in heart, where God should be.

Supposing that some mistakes are made by those in different places. They may be of far less consequence than the errors

made by those at the heart of the work. Can not you go to the great Leader, who is mighty in counsel? and cannot he restore? Can not he work in your behalf? Will he not do it if you go to him as little children go to their parents? There is altogether too much lofty self-sufficiency in the human agent. God cannot work with such an element of pride. If this is not laid down, if self is not humbled, God cannot work. Those who send all their perplexities from the different parts of the world to Battle Creek show the wisdom of men, and not the wisdom of God. . . .

Aug. 2, 1896.

My attention has been called to the instruction the Lord has been pleased to give in "Gospel Workers." I have arisen at three o'clock, A. M., and have read the matter in the little book entitled "Conference Presidents," p. 232. The same things have been presented to me again and again. Will our brethren take heed to these things? Or will they turn aside from the light? The president of the General Conference should act upon the light given, not contrary to this light. If men close their eyes to the testimonies God has been pleased to give, and think it wisdom to walk in the fire of the sparks of their own kindling, it will spoil the church. Such men are not qualified to become either ministers or presidents of conferences; they have not taken counsel from the Source of all wisdom.

He who is placed as a president of a conference must learn that the human heart is wayward, and that it needs to be strictly sentinelled by watchfulness and prayer. As he seeks the Lord conscientiously and constantly, he is taught of God to grow into a representative man, and can be trusted as God trusted Abraham. He needs the whole armor of God; for he has to fight the good fight of faith, and having done all that the Spirit of God has taught him to do, to stand. His enemies may be those of his own household, his wife and children, or they may be his own hereditary and cultivated tendencies, which continually seek for the mastery. Man is human and defective in character, and must battle for the victory. Everyone who begins aright must begin at his own heart. Let the fervent prayer go forth from unfeigned lips, "Create in me a clean heart, O God," and it will bring the response, "A new heart will I give thee."

Lessons need to be learned by all who shall step into places where they are to be proved and tested by God, to see whether they shall be registered day by day as faithful and true stewards of God's entrusted talents. Have they shown that they have the fear of God before them, whether they are dealing with superiors, inferiors, or equals? They need to cherish the truth as an abiding principle, that it may sanctify the soul. The creating, transforming power of God's Holy Spirit will make them co-partners with Jesus Christ. Yoked up with

Christ, they can be more than conquerors through him.

The man who is fully sensible that he is in the service of Jesus Christ, will aspire for the friendship of God. He will lie low before God, that he may be nothing, and God everything. Such a man is a co-partner with Christ, fitted to preside over a state conference. If he proves himself circumspect, he is prepared for any position, according to his experience and qualifications. Let the churches understand that such a man is to be trusted and sustained. They may go to him, and talk with him. Such a man will never feel sufficient to carry the work, even of a state conference, without the constant grace which God will give. He will not choose to do the work and bear the responsibility alone. Through wise management, he will have the tact to recognize talent in others. He will use those who have this talent, and help them, while they help to share his burdens.

It is a selfish thing for men who feel that they have some service to do for the Master, to wish to be alone in their work, and to refuse to connect with those who would be a help to them, because they fear that they will not obtain all the credit for doing the good work which they flatter themselves they will do. This has greatly hindered the work of God. Let brother lay hold of brother. Link up a Peter and a John. Let each encourage his brother to stand by his side, doing zealous, interested service, as

partners in the great work. Two or three can pray together, sing the praises of God together, and grow up into the full stature of workers together with God. Perfect harmony must be cherished. All must serve the Lord as little children, feeling that they are branches in the same parent stock.

Let the presidents of state conferences walk humbly with God, and they will not have occasion to write to the president of the General Conference to leave his work to settle little matters for them. Even many large matters may be carried to God, and God will give counsel in every state conference. The Lord can be approached by all. He is much more accessible than the president of the General Conference. Let the president of the General Conference educate the presidents of state conferences to take care of their portion of the moral vineyard where they are situated wisely, without laying their burdens upon him. Lead these men who have ability and talent to look to God, that they may be taught by him. Teach them to go to the Fountain head for instruction in righteousness. Search the Scriptures. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished, unto all good works." What, then, is your excuse for turning for counsel from one who is infinite in wisdom to finite men, who are as

weak as yourselves? One has suffered for you, the just for the unjust.

How many petty grievances man traces upon paper, and pours into the soul of his fellow men. How unwise it is to perpetuate and communicate to others those things you had better have kept to yourself. Never trace a line of discouragement. If you do just as Jesus has told you to do, you will find help. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls." The Lord God has given abundant evidence of his willingness to carry our burdens. As you lift his burdens, he lifts you, and the burdens also. He invites all who labor and are heavy laden, "Come unto me." You are not told that you must go around the world to tell your troubles and unload your burdens to your fellow men. "Lo I am with you alway," Christ says, "even to the end of the world." "I am a God at hand, and not afar off."

MRS. E. G. WHITE.

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THE GENERAL CONFERENCE.

DEC. 27, 1896.

To the General Conference of 1897:—

I HAVE words to speak to our brethren who shall assemble in conference in 1897. The present financial controversy has been presented to me as one of Satan's masterpieces for these last days. There is a power moving from beneath, which is after the working of the great enemy. I supposed our own people would step softly, and move very guardedly, and keep themselves aloof from all these new issues in regard to the circulating currency. This is not of the devising of God,—the changing of the circulating currency. What will it effect?—It will cause a state of things that will bring oppression to the poor, and create great distress. It is one of the devil's schemes, and I thought those who believed the truth would not be deceived in the least degree upon this matter. But within the year 1896 matters have been presented to me which have made me tremble for our people. I have been where I heard conversations from those in positions of trust in our institutions, and there was great warmth in controversy over the different positions taken. The light given me was, This is the policy Satan has arranged to bring distress.

Would we know how we may best please the Saviour? It is not in engaging in political speeches, either in or out of the

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pulpit. It is in considering with fear and trembling every word we utter. Where the people assemble to worship God let not a word be spoken that shall divert the mind from the great central interest,—Jesus Christ, and him crucified. The third angel's message is to be our burden of warning. The side issues are not for us to meddle with. The burden of the work is, Preach the word. There are those who have had an experience in preaching and laboring for the salvation of souls for whom Christ has given his precious life. That work is the special enterprise to engross every one who feeds the flock of God. It is a time now when voices will be heard, "Hear. This is the way, walk in this path." But the Lord Jesus says, "Follow thou me. They that follow me, shall not walk in darkness." The saving of souls is to be our personal work, from which nothing is of sufficient moment to divert the mind. Christ came to our world to save souls, to diffuse light amid the moral darkness. A living voice is heard, "I am the way, the truth, and the life."

I was surprised as I saw men who claim to believe the truth for this time, all excited in regard to matters—which relate to the Lord Jesus and eternal interests? No; but they seemed to be wonderfully excited in regard to the currency. Some ministers were distinguishing themselves by weaving these subjects into their discourses. They were excitably involving themselves, taking sides in regard to these questions, that the

Lord did not lay upon them the burden to engage in. These persons seemed to have a large share of self-sufficiency. But they themselves really did not know what they were advocating. They knew not whether they were defending principles that originated in the councils of heaven or in the councils of Satan.

The voice of one in authority spoke with great decision, Ye know not what manner of spirit ye are of. Read the directions given by the only begotten Son of God when enshrouded in the cloudy pillar. When that voice is obeyed, ye will not give your voice or influence to any policy to enrich a few, to bring oppression and suffering to the poorer class of humanity. There is in this excitement just what separates those of the same faith. Is this bearing the divine credentials? Beware. See that your arm is not linked in the arm of a personal demon. He is in appearance as a man. He is walking about as a roaring lion, seeking whom he may devour, and he finds them among Seventh-day Adventists. He can terrify by his roaring; but, when it suits his purposes best, he has the sweet voice of an angel of light, and speaks of heavenly things. Does he not know all about heavenly glory?

I inquired why those who could read their Bibles and see the perils of these last days were so ready to snatch up matters they had best let alone? How can they connect with men who are advancing principles that originated in the councils of demons? Why

do they not see that this is no work the Lord has set them to do? The answer came, Because their hearts are lifted up unto vanity. They are beguiled. They do not know how weak they are. There are many who will be deluded, and who, by pen and voice, will cast their whole influence to create an evil condition of things (a condition that will exist just the same whatever they may do); but they should not be bound up with the evil workers. All who are longing for some engagement that will represent Jehu riding furiously will have opportunity enough to distinguish themselves. Their arm will be linked with his who was once an exalted angel, and who has not forgotten his manners in the heavenly courts. These manners he will assume, and in representing persons he will lure many whose life is not hid with Christ in God.

Because iniquity abounds, the love of many waxes cold. Why should their love wax cold? Because they have not humbled their hearts and fled to their refuge, Jesus Christ. They thought they knew so much, that they became fools, and allowed themselves to become depraved. Thus many souls will be lost. Worldly plans and devisings and strange sentiments and principles will be put forth by the prince of the power of the air, which are directly opposed to the law of God. Here we should reserve all our influence to act in upholding the truth.

The sentiments brought to the front by politicians will be voiced by some who claim to be Sabbath-keepers. What angels attend these in the pulpit as they stand up to give the flock poison instead of pure wheat, thoroughly winnowed? Here is the working of Satanic agencies to bring in confusion, to bewitch the minds of old and young. Those who have been walking humbly with God will not be engrossed in advocating either side of this question. They will place themselves under his guardianship, and reveal that they are learning lessons from the great Teacher, who has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

All this excitement and unrest is placing the mind where it will not dwell on the truth. Do you suppose that the world, the flesh, and the devil would be able to link up those souls who are humble and lowly of heart, and blind their understanding, so that they cannot tell what sort of companions they are choosing? If the eyes of many could be opened, in their heedless march, they would see a mighty procession of people of all classes, all kinds, all nations, passing in the same ranks, classing themselves as the companions of demons, rapidly moving on in a continually swelling procession to certain ruin.

What shall I say? The faith of many, including those who preach the word, must be something different from what it is now, else their future eternal destiny is settled.

The word of God, studied carefully, and obeyed, is the only thing that will make man pure, and keep him pure. This alone can save him from meddling with all the iniquities that prevail. Christians are to bear the stamp of the King of kings. All in our world are taking sides. We are not to take part in this political money strife. It has come into our ranks.

There are those, even among Seventh-day Adventists, who are under the reproof of the word of God, because of the way they acquired their property and use it, acting as if they owned it, and created it, without an eye to the glory of God, and without earnest prayer to direct them in acquiring or using it. They are grasping at a serpent, which will sting them as an adder.

Of God's people he says, "Her merchandise and her hire shall be holiness to the Lord; it shall not be laid up." But many who profess to believe the truth do not want God in their thoughts, any more than did the antediluvians or Sodomites. One sensible thought of God, awakened by the Holy Spirit, would spoil all their schemes. Self, self, self, has been their god, their alpha and their omega.

Christians are safe only in acquiring money as God directs, and using it in channels which he can bless. God permits us to use his goods with an eye single to his glory, to bless ourselves, that we may bless others. Those who have adopted the world's maxim, and discarded God's specifications, who

grasp all they can obtain of wages or goods, are poor, poor indeed, because the frown of God is upon them. They walk in paths of their own choosing, and do dishonor to God, to truth, to his goodness, to his mercy, his character.

Now, in probationary time, we are all on test and trial. Satan is working with his deceiving enchantments and bribes, and some will think that by their schemes they have made a wonderful speculation. But lo, as they thought they were rising securely, and were carrying themselves loftily in selfishness, they learned that God can scatter faster than they can gather.

"I have seen the wicked in great power, and spreading himself like a green bay tree, yet he passed away, and lo, he was not; yea, I sought him, and he could not be found." He who sees the end from the beginning, and who brings order out of confusion, is doing all things well. We will view another side of the picture: "Mark the perfect man, and behold the upright; for the end of that man is peace." The word of God is offering all the preparation for eternal life. Our faith must be a faith that works by love, and purifies the soul, not defiles faith and practice. Do we believe the word of God? Are all who profess the truth faithful and true, steadfast to principle? Are we doing missionary work in the Spirit of Christ?

There are men who stand in the pulpits as shepherds, professing to feed the flock, while the sheep are starving for the bread

of life. There are long drawn out discourses, largely made up of the relation of anecdotes; but the hearts of the hearers are not touched. The feelings of some may be moved, they may shed a few tears, but their hearts are not broken. The Lord Jesus has been present when they have been presenting that which was called sermons, but their words were destitute of the dew and rain of heaven. They evidenced that the anointed ones described by Zachariah (see chap. 4) had not ministered to them, that they might minister to others. When the anointed ones empty themselves through the golden pipes, the golden oil flows out of themselves into the golden bowls, to flow forth into the lamps, the churches. This is the work of every true, devoted servant of the living God. The Lord God of heaven cannot approve much that is brought into the pulpit by those who are professedly speaking the word of the Lord. They do not inculcate ideas that will be a blessing to those who hear. There is cheap, very cheap fodder placed before the people.

When the speaker shall, in a haphazard way, strike in anywhere, as the fancy takes him, when he talks politics to the people, he is mingling the common fire with the sacred. He dishonors God. He has not real evidence from God that he is speaking the truth. He does his hearers a grievous wrong. He may plant seeds which may strike their fibrous roots deep, and they spring up and bear poisonous fruit. How

dare men do this? How dare they advance ideas when they do not know certainly whence they came, or that they are the truth.

Will our brethren bear in mind that we are living amid the perils of the last days? Read Revelation in connection with Daniel. Teach these things. Let discourses be short, spiritual, elevated. Let the preacher be full of the word of the Lord. Let every man who enters the pulpit know that he has angels from heaven in his audience. And when these angels empty from themselves the golden oil of truth into the heart of him who is teaching the word, then the application of the truth will be a solemn, serious matter. The angel messengers will expel sin from the heart, unless the door of the heart is padlocked and Christ is refused admission. Christ will withdraw himself from those who persist in refusing the heavenly blessings that are so freely offered them.

The Holy Spirit is doing its work on the hearts. But if the ministers have not first received their message from heaven, if they have not drawn their own supplies from the refreshing, life-giving stream, how can they let that flow forth which they have not received? What a thought, that hungry, thirsty souls are sent away empty. A man may lavish all the treasures of his learning, he may exhaust the moral energies of his nature, and yet accomplish nothing, because he himself has not received the golden oil

from the heavenly messengers; therefore it cannot flow forth from him, imparting spiritual life to the needy. The tidings of joy and hope must come from heaven. Learn, O learn of Jesus what it means to abide in Christ.

If the Christian minister receives the golden oil, he has life; and where there is life, there is no stagnation, no dwarfed experience. There is constant growth to the full stature of Christ Jesus. If we have a deep, growing experience in heavenly things, we walk with the Lord, as did Enoch. Instead of consenting to the propositions of Satan, there is most earnest prayer for the heavenly anointing, that we may distinguish the right, the heaven-born, from the common.

If we are fighting in the strength of the mighty One, we are on the side that will win at last. In the end we shall conquer. The greatest work, the most perilous scenes are before us. The deadly conflict we must meet. Are we prepared for it? God is still speaking to the children of men. He is speaking in many different ways. Will they hear his voice? Will we place our hands confidently in his, and say, "Lead me, guide me."

There is cheap religion in abundance, but there is no such thing as cheap Christianity. Self may figure largely in a false religion, but it cannot appear in Christian experience. "Ye are workers together with God." "Without me," said Christ, "ye can do

nothing." We cannot be shepherds of the flock unless we are divested of our own peculiar habits, manners, and customs, and come into Christ's likeness. When we eat his flesh and drink his blood, then the element of eternal life will be found in the ministry. There will not be a fund of stale, oft-repeated ideas. There will be a new perception of truth.

Some who stand in the pulpit make the heavenly messengers in the audience ashamed of them. The precious gospel, which it has cost so much to bring to the world, is abused. There is common, cheap talk; grotesque attitudes and workings of the features. There is, with some, rapid talking, with others a thick, indistinct utterance. Every one who ministers before the people should feel it a solemn duty to take himself in hand. He should first give himself to the Lord in complete self-renunciation, determined that he will have none of self, but all of Jesus.

The word is the preacher's light, and as the golden oil flows from the heavenly olive trees into the bowl, it makes the lamp of life flash with a clearness and power that all will discern. Those who have the privilege of sitting under such a ministry, if their hearts are susceptible to the Holy Spirit's influence, will feel an inner life. The fire of God's love will be kindled within them. The Bible, the word of God, is the bread of life. He who feeds the flock of God must himself first eat of the bread which came

down from heaven. He will see the truth on every side. He will not venture to come before the people until he has first communed with God. Then he is led to work as Christ worked. He respects the varied minds that compose his audience. He has a word that touches the case of all, not worldly, confusing ideas. He has no right to introduce the worldly perplexities. The bread of life will satisfy every soul hunger.

MRS. E. G. WHITE.

CONFERENCE OFFICERS.

"SUNNYSIDE," COORANBONG, N. S. W.,
AUGUST, 1896.

Conference Presidents and Counsellors:—

GOD gave to Moses special direction for the management of his work. He directed Moses to associate men with him as counsellors, that his burdens might be lightened. Through Jethro the message was given: "Hearken now unto my voice, I will give thee counsel, and God shall be with thee: be thou for the people to Godward, that thou mayest bring the causes unto God. And thou shalt teach them ordinances and laws, and shalt shew them the way in which they must walk, and the work they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command

thee so, then thou shalt be able to endure, and all this people also shall go to their place in peace."

This counsel is for us. It should be heeded by our responsible men. The president of our General Conference has been left to gather to himself burdens which God has not laid upon him, and the things that he has tried to do could not be done wisely and well.

Moses said, "When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God and his laws." Ex. 18:16. This work is still to be done, and if the men who now bear responsibilities will not do it, then it must be committed to others. The Lord's work must be carried forward without guile, hypocrisy, or covetousness.

In his instruction to Moses the Lord very plainly set forth the character of those who were to fill important positions as counsellors. They are to be "able men, such as fear God, men of truth, hating covetousness." The Lord's counsel has been strangely neglected. There are men in places of holy trust who, when reproved, have cared naught for it. Some who for years have stood as counsellors, have boldly stated that they would not receive the testimonies given. In triumph they have declared that many of our most responsible men have lost faith in the message coming from Sister White. Thus the rejectors of light have been strengthened in their unbelief, feeling that they had quite a strong confederacy. Men who have had the light have walked contrary to the light. These words are appropriate: "Truth has fallen in the streets, and equity cannot enter." The malaria of unbelief has been diffusing its deathly atmosphere throughout the ranks, nigh and afar off. All this has been stated plainly, yet for years matters have been left unchanged. Can the Lord's favor be expected under such circumstances?

STUDY GOD'S METHODS.

As a people we should study God's plans for conducting his work. Wherever he has given directions in regard to any point, we should carefully consider

how to regard his expressed will. This work should have special attention. It is not wise to choose one man as president of the General Conference. The work of the General Conference has extended, and some things have been made unnecessarily complicated. A want of discernment has been shown. There should be a division of the field, or some other plan should be devised to change the present order of things.

The president of the General Conference should have the privilege of deciding who shall stand by his side as counsellors. Those who will keep the way of the Lord, who will preserve clear, sharp discernment by cultivating home religion, are safe counsellors. Of such a one the Searcher of hearts saith, "I know him, that he will command his children and his household after him. And they shall keep the way of the Lord, to do justice and judgment." Counsellors of the character that God chose for Moses are needed by the president of the General Conference. It was his privilege at least to express his preference as to the men who should be his counsellors. It was his privilege to discern between him that serveth God and him that serveth him not. But a strange blindness was upon him. There has been a leavening influence upon human minds, and it has been most painful. For years God has been dishonored.

I have the word of the Lord for presidents of conferences. They should shoulder the responsibilities involved in the trusts reposed in them. In your work, do not try to meet a human standard, but the standard of God's work. If you will not do this, if you will not seek the Lord most earnestly, if you will not be burden-bearers, but choose to lay your whole weight of responsibilities upon the president of the General Conference, then, week by week, month by month, you are disqualifying yourselves for the work. You should leave it, and engage in common business transactions, which do not so decidedly involve eternal responsibilities.

Presidents of Conferences, I appeal to you in the name of the Lord Jesus: "Seek ye the Lord while he may be found, call ye upon him while he is near;

let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." You are to be self-denying missionaries, men of thought, men who will pray for divine enlightenment, and who will be faithful and true to responsibilities. Sit at the feet of Jesus, and learn his will. There must be zealous activity on your part. Teach not your ideas, your plans, your notions, your maxims, but teach the word of the Lord.

Your weekly seasons of prayer will not qualify any one of you for your great and solemn responsibilities, if, after these seasons, you feel that your work is done, and, having looked into the great moral looking-glass, you go away and forget what manner of man you were. It is not merely one day of service that will suffice for the soul's need. You must be constantly coming to the storehouse to feed on the flesh and blood of the Son of God. Religion is not to be cheapened in 1896 or 1897.

Those who are partakers of the divine nature are to come out from worldly influences, from empty festivities, and sit down with Christ, in heart communion with their Redeemer. Cease your unbelieving worry. When the anxious disciples saw the hungry multitudes beside the sea, impossibilities arose in their minds, and they questioned, "Shall we go to the villages and buy, to give them to eat?" Just so in the several conferences many now ask, Shall we send to Battle Creek for some one to come and hold meetings with us and revive us and feed us? What said Christ?—No. He commanded the multitude to sit down on the grass in companies of fifty and one hundred. They obeyed orders, seating themselves in long lines on the grass. Jesus took the five loaves and two fishes out of the hands of the lad, and looking up to his Father he asked his blessing upon the meager supply. Then he put into the hands of his disciples the food to be distributed. The scanty provision grew under the hand of Christ, and he had constantly a fresh supply for his servants to distribute to the hungry multitude, until all

had a sufficiency. Then the word came, "Gather up the fragments, that nothing be lost." There was a surplus of food gathered up.

This is a lesson to all in their spiritual experience. What an amount of worry would be saved if men would only trust in God. The bread of life is to be given to needy souls. And what a work is often made of the matter. There are long councils for devising plans, inventing new methods. There is a constant effort to get up entertainments to draw people to the church or the Sabbath-school. Like the disciples, the workers raise the question. Shall we go unto the villages and buy? What is the work to be done? Come unto Jesus. Humble faith and prayer will accomplish very much more than your long councils. Listen to the Saviour's invitation. Put your neck under his yoke. Accept his burdens. Receive that which he bestows. He says, "My yoke is easy, and my burden is light."

This anticipation of terrible difficulties need not be. We must eat and drink the word of life, which is represented as eating and drinking of the flesh and blood of Christ. Those who know the truth must be educated to receive it from their own shepherds, and pray over it, and practice it. Then souls will grow in faith, and in intelligent knowledge. They would receive the bread of life, and digest it. "The entrance of thy word giveth light. It giveth understanding to the simple." The truth needs to enter into heart and mind. More, much more praying, and less long sermonizing, will be for the health of the body and soul.

Money has been expended in sending men to Jerusalem, to see the place where Jesus traveled and taught, when we have the precious Saviour nigh us, his presence with us, and we may have a Jerusalem in our own houses and in the churches. We can discern his fresh footsteps, we can eat his words, and have eternal life. We need more study, more earnest meditation and communion with Christ. We need to listen for the still, small voice, and to rest by faith in the love of Christ. We

should have a much more healthful experience, and become much more vigorous Christians.

We have a superabundance of sermons, but we need to learn to receive the word. All the help from abroad cannot supply this deficiency. The home missionary work must be entered into by home missionaries. God is not pleased with the selfish devisings to give so many advantages to those who know the truth, who had opportunities to understand far more of the truth than they practice. Thousands upon thousands are in ignorance, perishing out of Christ. Yet money and time and labor are devoted to the class who are ever learning, yet never able to come to the experimental knowledge of the truth, because they will not practice the truth.

Those who are ready to do service are those who feed most on Christ. Read and study his word, drink in the inspiration of his spirit, and receive of his grace, not to hoard, but to give to others. In order to instruct others, the teachers must first be learners of Christ. There are Marthas in every church, they are intensely busy in religious activities, and they do much good; but we need also Mary's side of character. The most zealous workers need to learn at the feet of Jesus.

MRS. E. G. WHITE.

VT 000024 Vault
Man clinging to the boat 29, 10

SPECIAL TESTIMONIES FOR MINISTERS AND WORKERS.—NO. 9.

It will be seen that the Testimonies contained in this leaflet point out serious defects, and call for decided reforms, in the work throughout. It is hoped that the counsel herein given will be carefully studied and sincerely practised by all.

Several times of late, the Lord has been obliged to state that his Testimonies have been really disregarded by those who thought they believed them. He says, "*The reproofs and warnings from the Lord have been evaded, and interpreted and made void by the devices of men.*" One device to evade them, he says, was to "*frame flimsy excuses.*" He says they were interpreted and made void, by men "*putting their own construction upon them, saying that they did not mean thus and so.*" He says the Testimonies have been "*argued away.*" He says, "*They mean just as stated;*" but that "*those whom the Lord has warned, feel that the warning means something else; they explain it to signify exactly the opposite of that which the Lord has said.*"

This is a most serious matter. It is therefore hoped that such things shall now forever cease. It is hoped that *these* Testimonies, and indeed all others, shall be received as from the Lord, and be carefully and prayerfully studied by all concerned, to know what "*the Lord has said.*" And having found what the Lord has said, then let us allow it to "*mean just as stated,*" and yield to it and follow it accordingly.

Center for Adventist Research
Andrews University
Berrien Springs, Michigan

Of Moses it is written that "*He gave God credit for wisdom to know what he meant, and firmness of purpose to mean what he said; and therefore Moses acted as seeing the Invisible.*" It was "by faith" that Moses "endured as seeing him who is invisible." It is therefore *faith* to give God credit for wisdom to know what he means when he speaks, and for firmness of purpose to mean what he says. And "they which be of faith are blessed with faithful Abraham."

So let it be with every one of us, is the earnest prayer of the

GENERAL CONFERENCE COMMITTEE.

Battle Creek, Mich., April 8, 1897.

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VT 000024 Vault

ALL YE ARE BRETHREN.

MARCH 8, 1895.

I MUST speak to my brethren nigh and afar off. I cannot hold my peace. They are not working on correct principles. Those who stand in responsible positions must not feel that their position of importance makes them men of infallible judgment.

All the works of men are under the Lord's jurisdiction. It will be altogether safe for men to consider that there is knowledge with the Most High. Those who trust in God and his wisdom, and not in their own, are walking in safe paths. They will never feel that they are authorized to muzzle even the ox that treads out the grain; and how offensive it is for men to control the human agent who is in partnership with God, and whom the Lord Jesus has invited, "Come unto me, all ye that *labor* and are heavy *laden*, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "We are laborers together with God: ye are God's husbandry, ye are God's building."

The Lord has not placed any one of his human agencies under the dictation and control of those who are themselves but erring mortals. He has not placed upon men the power to say, You shall do this, and you shall not do that. But there is a power exercised in Battle Creek that God has not given, and he will judge those

who assume this authority. They have somewhat of the same spirit that led Uzzah to lay his hand on the ark to steady it, as though God was not able to care for his sacred symbols. Far less of man's power and authority should be exercised toward God's human agencies. Brethren, leave God to rule.

THE WORK FOR THIS TIME.

The great work for this time demands that men shall go everywhere, nigh and afar off, into the highways and hedges, to diffuse light, holding forth the words of life. Has God laid upon one man or a council of men to take this work into their hands, as though the workers, God's own property, were to be under their control?

The business connected with the work of God in any and every branch, requires men who are working in harmony with God; for power and success in the work can be attained only through the co-operation of the human and the divine. Without the best of evidence that one understands heavenly and eternal things, he should not be authorized to minister in matters connected with the work that concerns the salvation of souls for whom Christ has died. Unsanctified hands and brains have had altogether too much power entrusted to them, and very unwise moves have been made, that are not in accordance with the will and ways of God.

No man is a proper judge of another man's duty. Man is responsible to God; and as finite, erring men take in their hands the jurisdiction of their fellow men, as if the Lord commissioned them to lift up and cast down, all heaven is filled with indignation. There are strange principles being established in regard to the control of the

minds and works of men, by human judges, as though these finite men were gods.

And how is it with some who are bearing these sacred responsibilities? Men who are not spiritually minded, who are not consecrated to God, have no commission to perform, nor authority to exercise, in regard to the willing or doing of their fellow men. But unless men are daily in communion with God, instead of seeking him with all their heart for a fitness for the work, they will assume the power of dictation over the conscience of others. A sense of the divine presence would awe and subdue the soul, but this they have not. Without the love of God burning in the soul, love to men grows cold. Their hearts are not touched at the sight of human woe. Selfishness has left its defiling imprint on life and character, and some will never lose this image and super-description.

Is the working of the cause of God to be entrusted to such hands? Are souls for whom Christ has died, to be manipulated at the will of men who have refused the light given them of heaven? We should be afraid of man-made laws, and of plans and methods that are not in accordance with the principles of the word of God concerning man's relation to his fellow. "All ye are brethren."

THE PRESENT ORDER OF THINGS MUST CHANGE,

or the wrath of God will fall upon his instrumentalities that are not working in Christ's lines. Has God given any one of you a commission to lord it over his heritage? This kind of work has been coming in for years. God sees it all, and he is displeased with it. When men come in between God and his human agents, they dishonor

God, and wrong the souls of those who need true encouragement and sympathy and love. I am constrained to appeal to our workers: Whatever your position, do not depend on men, or make flesh your arm.

I am urged by the Spirit of God to say to you who have a connection with the Lord's work, Never forget that you are wholly dependent upon God; and if you pass one hour or one moment without relying upon his grace, without keeping the heart open to receive the wisdom that is not earth-born, being sure that without Christ ye can do nothing, you will be unable to distinguish between the common and the sacred fire. Words of a very forbidden character will flash from your lips to destroy hope and courage and faith. Thus it is written in the books of heaven: Your words were not inspired of God, but of the enemy that wounded and bruised Christ in the person of his purchased possession. Souls of infinite value were treated indifferently, turned from, left to struggle under temptation, and forced on Satan's battle-ground.

Job's professed friends were miserable comforters, making his case more bitter and unbearable, and Job was not guilty as they supposed. Those who are under the pain and distress of their own wrong-doing, while Satan is seeking to drive them to despair, are the very ones who need help the most. The intense agony of the soul that has been overcome by Satan and is feeling worsted and helpless—how little is it comprehended by those who should meet the erring one with tender compassion!

Most pitiable is the condition of one who is suffering under remorse; he is as one stunned, staggering, sinking into the dust. And many

who suppose themselves to be righteous, become exasperating comforters; they deal harshly with these souls. In manifesting this hardness of heart in offending and oppressing, they are doing the very same work which Satan delights in doing. The tried, tempted soul cannot see anything clearly. The mind is confused; he knows not just what steps to take. O, then, let no word be spoken to cause deeper pain!

HOW TO DEAL WITH THE ERRING.

Our Saviour said: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come: but woe to *that man* by whom the offense cometh! . . . Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to *save* that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

"I came not," said Christ, "to call the righteous [you who feel no need of repentance], but sinners to repentance." Those who are laborers together with God will work in Christ's lines. There is many a poor soul who is misunderstood,

unappreciated, full of distress and agony,—a lost, straying sheep. His mind is beclouded, he cannot find God, and almost hopeless unbelief takes possession of him. Yet he has an intense, longing desire for pardon and peace.

As this picture is opened before you, the inquiry may be made, Are there no Christians to whom such a one can go for relief? This question God answers, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." A cold, hard-hearted pharisaism has taken possession of many of the professed followers of Christ, and the love of Jesus is dead.

"And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God." Here the problem is solved. The persons here described have had light that would have prompted them to altogether different works, if they had followed the light, and had strengthened the things that remained that were ready to die. The light which was glowing in their own hearts when Jesus spoke to their souls, "Thy sins be forgiven thee," they might have kept alive by helping those who needed help.

The work to be done is plainly specified: "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember there-

fore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Many have heard and received the word of life, and have been strongly moved by the truth, but have allowed their souls to become cold, their faith dim, through self-righteousness, self-importance, and pride in the possession of a knowledge of truth which they fail to practise. The truth which is not put in practise, loses its power. The heart is closed to its divine influence, and those who should be workers for Christ are idle, and souls whom they might help are left in discouragement and darkness and despair.

HELP THE SINKING SOULS.

There are souls who are starving for sympathy, starving for the bread of life; but they have no confidence to make known their great need. Those who bear the responsibilities in connection with the work of God should understand that they are under the most solemn obligation to help these souls; and they would be prepared to help them, if they themselves had retained the soft, subduing influence of the love of Christ. Do these poor souls, ready to die, look to them for help?—No; they did this until they could have no hope of help from that quarter. They see not a hand stretched out to save.

The matter has been presented to me thus: A drowning man, vainly struggling with the waves, discovers a boat, and with his last remaining strength succeeds in reaching it, and lays hold upon its side. In his weakness he cannot speak, but the agony upon his face would excite pity in any heart that was touched with

human tenderness. But do the occupants of the boat stretch out their hands to lift him in?—No! All heaven looks on as these men beat off the feeble, clinging hands, and a suffering fellow being sinks beneath the waves, to rise no more. This scene has been enacted over and over again. It has been witnessed by One who gave his life for the ransom of just such souls. The Lord has reached down his own hand to save. The Lord himself has done the work which he left for man to do, in revealing the pity and compassion of Christ toward sinners. Jesus says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." Calvary reveals to every one of us the depths of that love.

There are souls in their darkness, full of remorse and pain and anguish, who still feel that God is just and good. The Lord is keeping alive the spark of hope in their hearts. The poor, darkened soul feels, If I could only appear before God, and plead my case, he would pity for Christ's sake, and this horrible fear and agony would be relieved. He has tried to speak to men, and has been rudely repulsed, reprov'd, taunted, by his supposed friends. Sometimes the reproaches heaped upon his head have well-nigh destroyed the last spark of hope. The soul that is conscious of sincere and honest intentions finds he has less to fear from God than from men who have hearts of steel. The soul wrenched with human agony turns away from the misjudgment and condemnation of men who cannot read the heart, yet have taken it upon them to judge their fellow men. He turns to One who is without a shadow of misapprehension, One who knows all the impulses of the heart, who is ac-

quainted with all the circumstances of temptation. God knows every deed of the past life, and yet in consideration of all this, the troubled soul is ready to trust his case with God, knowing that he is a God of mercy and compassion.

LET US FALL INTO THE HAND OF GOD.

When David was bidden to choose the punishment for his sin, he said, "Let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man." He felt that God knew the struggle and anguish of the soul. When one is enabled to catch a glimpse of the character of God, he sees not in him the heartless, vindictive spirit manifested by human agents; he sees that affliction and trial are God's appointed means of disciplining his children, and teaching them his way, that they may lay hold of his grace. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." As the poor backsliding one is led to the river of God's love, he exclaims, When he hath tried me, I shall come forth as gold purified. The suffering soul is made patient, trustful, triumphant in God under adverse circumstances.

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our

profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

When finite, erring man gives evidence that he regards himself as of greater importance than God, when he thinks himself righteous, yet does not manifest the tenderness of spirit that characterized the life of our Lord Jesus, we may know that unless he repents, the candlestick will quickly be removed out of its place. All heaven is astonished at the terrible indifference of the human agents. Men who are themselves tempted to fall into sin, and need pardon, are yet full of self-sufficiency, and are unfeeling toward a brother who is ensnared by the enemy, and whose need and peril should call out Christlike sympathy and effort to plant his feet on the solid Rock.

A FATAL DECEPTION.

There is a most fearful, fatal deception upon human minds. Because men are in positions of trust, connected with the work of God, they are exalted in their own estimation, and do not discern that other souls, fully as precious in the sight of God as their own, are neglected, and handled roughly, and bruised, and wounded, and left to die.

The converting power of God must come upon men who handle sacred things, yet who are unable, through some cause best known to God, to

distinguish between the sacred fire of God's own kindling, and the strange fire which they offer. That strange fire is as dishonoring to God as was that presented by Nadab and Abihu. The sacred fire of God's love would make men tender and kind and sympathetic toward those in peril. Those who indulge in sharp, overbearing words, are really saying, I am holier than thou. Do you not see my exalted position?

But the position does not make the man. It is the integrity of character, the Spirit of Christ, that makes him thankful, unselfish, without partiality and without hypocrisy,—it is this that is of value with God. To those whose life is hid with Christ in God, the Lord says, "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

For all in responsible positions I have a message spoken by the mouth of the Lord,—the fifty-fifth chapter of Isaiah. Study this chapter, and let not any human being consider that he is above his fellow workers because greater responsibilities are involved in his branch of the work. If he is like Daniel, seeking for the power that comes alone from God, that he may represent, not himself, not his imperfections in selfish and fraudulent practises, but the truth in righteousness, he will not possess a vestige of pride or self-importance; but will be weightied with the spirit of wisdom from God.

THE SACRED AND THE STRANGE FIRE.

He will represent the sacredness of the work, he will magnify the truth, and will ever present before men and angels the holy perfume of the character of Christ. This is the sacred fire of God's own kindling. Anything aside from this

is strange fire, abhorrent to God, and the more offensive as one's position in the work involves larger responsibilities.

I have a message from God to the sinners in Zion, the ones whom Christ addressed: "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God." You need to offer always the sacred fire; for then Christ's works, his love, his mercy, his righteousness, will ascend before God, as a cloud of holy, fragrant incense, wholly acceptable.

But strange fire has been offered in the use of harsh words, in self-importance, in self-exaltation, in self-righteousness, in arbitrary authority, in domineering, in oppression, in restricting the liberty of God's people, binding them about by your plans and rules, which God has not framed, neither have they come into his mind. All these things are strange fire, unacknowledged by God, and are a continual misrepresentation of his character.

I have a message for you: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the

eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

"Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. . . . So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

MRS. E. G. WHITE.

"THOU SHALT HAVE NO OTHER GODS BEFORE ME."

GRANVILLE, N. S. W., September, 1895.

I DO not find rest in spirit. Scene after scene is presented in symbols before me, and I find no rest until I begin to write out the matter. At the center of the work matters are being shaped so that every other institution is following in the same course. And the General Conference is itself becoming corrupted with wrong sentiments and principles. In the working of plans, the same principles are manifest that have controlled matters at Battle Creek for quite a length of time.

I have been shown that the Jewish nation were not brought suddenly into their condition of thought and practise. From generation to generation they were working on false theories, carrying out principles opposed to the truth; and combining with their religion, thoughts and plans that were the product of human minds: human inventions were made supreme.

The holy principles that God has given are represented as the sacred fire, but common fire has been used in place of the sacred. Plans contrary to truth and righteousness are introduced in a subtle manner on the plea that this must be done, and that must be done, "because it is for the advancement of the cause of God." But it is the devising of men that leads to oppression, injustice, and wickedness. The cause of God is

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free from every taint of injustice. It can gain no advantage by robbing the members of the family of God of their individuality or their rights. All such practises are abhorrent to God. He inspires no such practises as have been entered into by your councils in regard to the publication of books.

The Lord accepts no such transactions; prosperity will not attend these moves. Men connected with his work have been dealing unjustly, and it is time to call a halt. Let men deal with men upon the principles of the ten commandments, and not ignore these principles in business transactions. False propositions are assumed as truth and righteousness, and then everything is worked in such a way as to carry out these propositions, which are not in accordance with the will of God, but are a misrepresentation of his character.

The great and holy and merciful God will never be in league with dishonest practises; not a single touch of injustice will he vindicate. Men have taken unfair advantage of those whom they supposed to be under their jurisdiction. They were determined to bring the individuals to their terms; they would rule or ruin. There will be no material change until a decided movement is made to bring in a different order of things.

Let no plans or methods be adopted in any of our institutions that will bind mind or talent under the control of human judgment; for this is not in God's order. God has given to men talents of influence which belong to him alone, and no greater dishonor can be done to God than for one finite agent to bring other men's talents under his absolute control, even though the

benefits of the same be used to the advantage of the cause. In such arrangements one man's mind is ruled by another man's mind, and the human agency is separated from God, and exposed to temptation. Satan's methods tend to one end — to make men the slaves of men. And when this is done, confusion and distrust, jealousies and evil surmisings, are the result. Such a course destroys faith in God, and in the principles which are to control, to purge from guile and every species of selfishness and hypocrisy.

THE HIGH-HANDED POWER

that has been developed, as though position has made men gods, makes me afraid, and ought to cause fear. It is a curse wherever and by whomsoever it is exercised. This lording it over God's heritage will create such a disgust of man's jurisdiction that a state of insubordination will result. The people are learning that men in high positions of responsibility cannot be trusted to mold and fashion other men's minds and characters. The result will be a loss of confidence even in the management of faithful men. But the Lord will raise up laborers who realize their own nothingness without special help from God.

Age after age Jesus has been delivering his goods to his church. At the time of the first advent of Christ to our world, the men who composed the Sanhedrim exercised their authority in controlling men according to their will. Thus the souls whom Christ had given his life to free from the bondage of Satan, were brought under bondage to him in another form.

Do we individually realize our true position, that as God's hired servants we are not to bargain away our stewardship? We have an individ-

ual accountability before the heavenly universe, to administer the trust committed us of God. Our own hearts are to be stirred. Our hands are to have something to impart of the income that God entrusts to us. The humblest of us may be agents for God, using our gifts for his name's glory. He who improves his talents to the best of his ability may present to God his offering as a consecrated gift that shall be as fragrant incense before him. It is the duty of every one to see that his talents are turned to advantage as a gift that he must return, having done his best to improve it.

The spirit of domination is extending to the presidents of our Conferences. If a man is sanguine of his own powers and seeks to exercise dominion over his brethren, feeling that he is invested with authority to make his will the ruling power, the best and only safe course is to remove him, lest great harm be done, and he lose his own soul, and imperil the souls of others. "All ye are brethren." This disposition to lord it over God's heritage will cause a reaction unless these men change their course. Those in authority should manifest the Spirit of Christ. They should deal as he would deal with every case that requires attention. They should go weighted with the Holy Spirit. A man's position does not make him one jot or tittle greater in the sight of God; it is character alone that God values.

The goodness, mercy, and love of God were proclaimed by Christ to Moses. This was God's character. When men who profess to serve God ignore his parental character, and depart from honor and righteousness in dealing with their fellow men, Satan exults, for he has inspired them with his attributes. They are following —

IN THE TRACK OF ROMANISM.

Those who are enjoined to represent the attributes of the Lord's character, step from the Bible platform, and in their own human judgment devise rules and resolutions to force the will of others. The devisings for forcing men to follow the prescriptions of other men, are instituting an order of things that overrides sympathy and tender compassion; that blinds the eyes to mercy, justice, and the love of God. Moral influence and personal responsibility are trodden under foot.

The righteousness of Christ by faith has been ignored by some; for it is contrary to their spirit, and their whole life-experience. Rule, rule, has been their course of action. Satan has had an opportunity of representing himself. When one who professes to be a representative of Christ engages in sharp dealing, and in pressing men into hard places, those who are thus oppressed will either break every fetter of restraint, or they will be led to regard God as a hard master. They cherish hard feelings against God, and the soul is alienated from him, just as Satan planned it should be.

This hard-heartedness on the part of men who claim to believe the truth, Satan charges to the influence of the truth itself, and thus men become disgusted, and turn from the truth. For this reason no man should have a responsible connection with our institutions who thinks it no important matter whether he has a heart of flesh or a heart of steel.

Men think they are representing the justice of God, but they do not represent his tenderness and the great love wherewith he has loved us.

Their human invention, originating with the specious devices of Satan, appears fair enough to the blinded eyes of men, because it is inherent in their nature. A lie, believed, practised, becomes a truth to them. Thus the purpose of the satanic agencies is accomplished, that men should reach these conclusions through the working of their own inventive minds.

But how do men fall into such error?—By starting with false premises, and then bringing everything to bear to prove the error true. In some cases the first principles have a measure of truth interwoven with the error, but it does not lead to any just action, and this is why men are misled. In order to reign and become a power, they employ Satan's methods to justify their own principles. They exalt themselves as men of superior judgment, and they have stood as representatives of God. These are false gods.

September 24.—Everything in our world is in agitation. Coming events cast their shadows before. The signs of the times are ominous, indeed. There is assurance in nothing that is human or earthly. The winds are held by the four angels; a moment of respite has been graciously given us of God. Every power lent us of God, whether physical, mental, or moral, is to be sacredly cherished to do the work assigned us for our fellow men who are perishing in their ignorance. The warning is to go forth to all parts of the world. There must be no delay.

UNDER WHICH BANNER?

Rapidly are men ranging themselves under the banner they have chosen, restlessly waiting and watching the movements of their leaders. There

are those who are watching and waiting and working for our Lord's appearing; while the other party are rapidly falling into line under the generalship of the first great apostate. They look for a God in humanity, and Satan personifies the one they seek. Multitudes will be so deluded through their rejection of truth, that they will accept the counterfeit. Humanity is hailed as God.

One has come from the heavenly courts to represent God in human form. The Son of God was made man, and dwelt among us. "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God."

There are but two parties. Satan works with his crooked, deceiving power, and through strong delusions he catches all who do not abide in the truth, who have turned away their ears from the truth, and have turned unto fables. Satan himself abode not in the truth; he is the mystery of iniquity. Through his subtilty he gives to his soul-destroying errors the appearance of truth. Herein is their power to deceive. It is because they are a counterfeit of the truth that Spiritualism, theosophy, and the like deceptions gain such power over the minds of men. Herein is the masterly working of Satan. He pretends to be the savior of man, the benefactor of the human race, and thus he more readily lures his victims to destruction.

We are warned in the word of God that sleepless vigilance is the price of safety. Only in the straight path of truth and righteousness can we escape the tempter's power. But the world is ensnared. Satan's skill is exercised in devising plans and methods without number to accomplish his purposes. Dissimulation has become a fine art with him, and he works in the guise of an angel of light. God's eye alone discerns his schemes to contaminate the world with false and ruinous principles bearing on their face the appearance of genuine goodness. He works to restrict religious liberty, and to bring into the religious world a species of slavery. Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men; and fraud and guile will bear the semblance of zeal for truth, and for the advancement of the kingdom of God. Whatever in our practise is not as open as day, belongs to the methods of the prince of evil. His methods are practised even among Seventh-day Adventists, who claim to have advanced truth.

If men resist the warnings the Lord sends them, they become even leaders in evil practise; such men assume to exercise the prerogatives of God — they presume to do that which God himself will not do in seeking to control the minds of men. They introduce their own methods and plans, and through their misconceptions of God, they weaken the faith of others in the truth, and bring in false principles that will work like leaven to taint and corrupt our institutions and churches. Anything that lowers man's conception of righteousness and equity and impartial judgment, any device or precept that brings

God's human agents under the control of human minds, impairs their faith in God; it separates the soul from God; for it leads away from the path of strict integrity and righteousness.

God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellow men. The only hope for fallen man is to look to Jesus, and receive him as the only Saviour. As soon as man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God, and imperils his own soul and the souls of his brethren. Sinful man can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God, and maintains a vital connection with him. A flower of the field must have its root in the soil; it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to the life of the soul. We are warned not to trust in man, nor to make flesh our arm. A curse is pronounced upon all who do this.

JESUS AND NICODEMUS.

Nicodemus sought an interview with Jesus at night, saying, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." All this was true, as far as it went, but what said Jesus?—He "answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Here was a man in a high position of trust, a man who was looked up to as one educated in Jewish customs, one whose mind was

stored with wisdom. He was indeed in possession of talents of no ordinary character. He would not go to Jesus by day, for this would make him a subject of remark. It would be too humiliating for a ruler of the Jews to acknowledge himself in sympathy with the despised Nazarene. Nicodemus thinks, I will ascertain for myself the mission and claims of this teacher, whether he is indeed the Light to lighten the Gentiles, and the Glory of Israel.

Jesus virtually says to Nicodemus: It is not controversy that will help your case: it is not arguments that will bring light to the soul. You must have a new heart, or you cannot discern the kingdom of heaven. It is not greater evidence that will bring you into a right position; but new purposes, new springs of action: you must be born again. Until this change takes place, making all things new, the strongest evidences that could be presented would be useless. The want is in your own heart: everything must be changed, or you cannot see the kingdom of God.

This was a very humiliating statement to Nicodemus, and with a feeling of irritation he takes up the words of Christ, saying, "How can a man be born when he is old?" He was not spiritually minded enough to discern the meaning of the words of Christ. But the Saviour did not meet argument with argument. Raising his hand in solemn, quiet dignity, he presses home the truth with greater assurance, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it

listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Nicodemus said unto him, "How can these things be?"

Some gleams of the truth were penetrating the ruler's mind. Christ's words filled him with awe, and led to the inquiry, "How can these things be?" With deep earnestness Jesus answered, "Art thou a master of Israel, and knowest not these things?" His words convey to Nicodemus the lesson that, instead of feeling irritated over the plain words of truth, and indulging irony, he should have a far more humble opinion of himself, because of his spiritual ignorance. Yet the words of Christ were spoken with such solemn dignity, and both look and tone expressed such earnest love to him that he was not offended as he realized his humiliating position.

Surely one entrusted with the religious interests of the people should not be ignorant of truth so important for them to understand as the condition of entrance into the kingdom of heaven. "Verily, verily, I say unto thee," continued Jesus, "We speak that we do know, and testify that we have seen: and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"

THIS LESSON IS FOR US TO-DAY.

This lesson to Nicodemus I present as highly applicable to those who are to-day in responsible positions as rulers in Israel, and whose voices are often heard in council giving evidence of the same spirit that Nicodemus possessed. Will the lesson given to the chief ruler have the same

influence upon their heart and life? Nicodemus was converted as the result of this interview. The words of Christ are spoken just as verily to presidents of conferences, elders of churches, and those occupying official positions in our institutions, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." "A new heart also will I give you."

If you have the Holy Spirit molding and fashioning your heart daily, then you will have divine insight to perceive the character of the kingdom of God. Nicodemus received the lesson of Christ, and became a true believer. His voice was heard in the Sanhedrim council in opposition to their measures for compassing the death of Christ. "Doth our law judge any man, before it hear him?" he said. The scornful answer was returned, "Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet."

Jesus had a disciple in Nicodemus. In that night conference with Jesus the convicted man stood before the Saviour under the softening, subduing influence of truth which was shining into the chambers of his mind, and impressing his heart. Jesus said, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." Jesus not only tells Nicodemus that he must have a new heart in order to see the kingdom of heaven, but tells him how to obtain a new heart. He reads the inquiring mind of a true seeker after truth, and presents before him the representation of himself: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever

believeth in him should not perish, but have eternal life." Good news! good news! ring throughout the world! "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This lesson is one of the greatest importance to every soul that lives: for the terms of salvation are here laid out in distinct lines. If one had no other text in the Bible, this alone would be a guide for the soul.

Especially to every man who accepts responsibilities as a counselor, every one who is dealing with human souls, is this grand, beautiful truth to be a bright and shining light. It is no credit to one who has the word of God in his possession, to say, "I have no experience. I do not understand these things." He will never be wiser until he becomes of much less consequence in his own estimation. He must learn his lesson as a little child. He must make it his first duty to understand the work of God in the regeneration of the soul. This change should take place in every man before he accepts a position as a leader or ruler in connection with the sacred work of God. If one has not a vital connection with God, his own spirit and sentiments will prevail. These may be well represented as strange fire offered in the place of the sacred. Man has woven into the work of God his own defects of character, devices that are human and earthly, delusions ensnaring to himself and to all who accept them.

THE JUDGMENT OF AMALEK.

God pledges his most holy word that he will bless you if you will walk in his way and do justice and judgment. "Thou shalt not have in

thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteousness, are an abomination unto the Lord thy God. Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt: how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God."

Notwithstanding that the children of Israel had often grieved the Lord by departing from his counsel, yet he still had a tender care for them. The Lord Jesus Christ saw their enemies taking advantage of their circumstances, to do them an injury: for that work was to bring suffering against the weary, who were journeying under God's leading. Hear the judgments which God pronounced: "Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about in the land which the Lord thy God giveth for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven: thou shalt not forget it."

I pen these words of God that those who profess to be his children may not receive the curse pronounced upon Amalek because they have followed the practises of Amalek. If the heathen received this denunciation of their course for overcoming the faint and weary, what will the Lord express toward those who have had light, great opportunities, and privileges, but have not

manifested the Spirit of Christ toward their own brethren.

The Lord sees all the dealings of brother with brother, which weaken faith, and which destroy their own confidence in themselves as men dealing with justice and equity. In the most positive language he expresses his displeasure at the iniquity practised in trade. He says: "Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" The very wrong here mentioned may not have been committed in our institutions, but acts which these things represent have been, and are still being done.

Page after page might be written in regard to these things. Whole conferences are becoming leavened with the same perverted principles. "For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth." The Lord will work to purify his church. I tell you in truth, the Lord is about to turn and overturn in the institutions called by his name.

Just how soon this refining process will begin, I cannot say, but it will not be long deferred. He whose fan is in his hand will cleanse his temple of its moral defilement. He will thoroughly purge his floor. God has a controversy with all who practise the least injustice; for in so doing they reject the authority of God, and imperil their interest in the atonement, the redemption which Christ has undertaken for every son and daughter of Adam. Will it pay to take a course abhorrent to God? Will it pay to put upon your censers strange fire to offer before God, and say it makes no difference?

It has not been after God's order to center so

much in Battle Creek. The state of things now exists that was presented before me as a warning. I am sick at heart at the representation. The Lord gave warnings to prevent this demoralizing condition of things, but they have not been heeded. "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

I appeal to my brethren to wake up. Unless a change takes place speedily, I must give the facts to the people; for this state of things must change; unconverted men must no longer be managers and directors in so important and sacred work. With David we are forced to say, "It is time for thee, Lord, to work: for they have made void thy law." E. G. WHITE.

GOD TO BE INQUIRED OF.

"SUNNYSIDE," COORANBONG, N. S. W.,

Aug. 27, 1896.

PIETY is needed. Less self-confidence and far more humility must be seen. The work of God has come to be looked upon as a common thing. It would have been much better to have changed the men on boards and committees than to have retained the very same men for years, until they supposed that their propositions were to be adopted without a question; and generally no voice has been lifted in an opposite direction. There are men who sit in council who have not the discernment that they should have. The comprehension is narrow and egotistical. A

change is needed. It will not be wise to carry out one half or one quarter of the enterprises which have been planned.

Let each one who sits in council and in committee meetings write in his heart the words, I am working for time and for eternity. I must give an account to God for all the motives which prompt me to action. Let this be his motto. Let the prayer of the psalmist go up to God, "Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties."

I have been led to see that too much confidence is placed in the men in Battle Creek who are in positions of trust. Those living in distant countries will not do that which their judgment tells them is right unless they first send for permission to Battle Creek. Before they will advance, they will await "Yes" or "No" from that place.

This condition of things is brought about by the finite wisdom of man. God did not inspire any such dependence upon a few finite minds. God is to be inquired of; God is to be sought in humble prayer by men living in Australia, in Africa, in any distant land. Who alone can give mind and judgment to the men in Battle Creek? If they possess judgment of any value, that judgment is found in God. Is he any nearer to the men in Battle Creek than to the workers who are laboring in his service in far-off lands? Has the Lord to go to Battle Creek, and tell men there what the men working in distant countries must do?

CONFERENCES BEING LEAVENED.

Those working in places far off from Battle Creek have made a mistake by depending on a few minds in that place. These men do not know the situation of the cause and work in different localities. Let those who are on the ground in these countries remember that God has given them brains and intelligence to use their talents. If they err in some things as they work in their own borders, they are not to be blamed. Those who would blame them have perhaps committed greater errors. Let these men put their trust in God, asking wisdom of him who has promised to give to all who ask him, and upbraid not.

God is a God at hand, not afar off. "Come unto me," said Christ, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." O how differently from this have the men in Battle Creek felt and acted when consulted. They did not show the meekness and lowliness of heart manifested by the great Teacher and Saviour of men, but have shown, instead, a selfish superiority, an overbearing spirit. By this they showed that Jesus did not abide in their hearts. Thank the Lord, all are not of this spirit; but the conferences are fast being leavened with this self-righteous sense of superiority.

Let those in different countries walk by faith. Let them inquire, Am I serving the men at Battle Creek, or am I serving the Lord? They are to feel their individual accountability to God, not to men who give evidence that they themselves need to seek the Lord for wisdom. As the Lord's

delegated servants seek him for wisdom, he will answer their prayers. Those in distant countries who are on the ground should consult together, pray together, opening the word of God for counsel. Where two or three are agreed together, this word declares, as touching anything they shall ask in the name of Jesus, it shall be done for them. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Bow down before God. With reverential awe approach the throne of grace. Present the word of God, which is "not Yea and Nay, but Yea and Amen, in Christ Jesus."

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways." "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your minds and hearts through Christ Jesus."

LET GOD BE CONSULTED.

Brethren, shall we educate ourselves to depend upon men rather than to make God our trust and dependence in every emergency? Whatever work

is attempted with reference to the cause and work of God, we are under obligations to God. Let him be consulted. A few men, whatever office they may hold, should not be mind and judgment for the wide-spreading work all over the large vineyard, which is the world.

Let those in every far-off country work unselfishly in the fear and love of God to advance the work; as missionaries for God, they can do much for it if they are connected with him. They should draw nigh to God with full assurance of faith, lifting up holy hands, without wrath or doubting. God will make known unto them his pleasure; but all who do not work with an eye single to the glory of God, making him their dependence and trust, who lean rather upon human wisdom, will make blunders. It is in doing the work of God that the richest experience is to be gained. Here is where you get wisdom, and find the promises of God verified.

It is a mistake to encourage the separate conferences to place everything before the finite minds of those at Battle Creek, asking them what they shall do. Men will never develop wisdom in management, either in business matters or in spiritual things, if they are educated to depend upon other men's brains to think and plan for them. If they make mistakes, these very mistakes may be permitted by the Lord, to be turned into victory if they will learn to improve in these things. Do men want always to remain shadows of other men's minds? God has made no exception in his promise. "If *any of you* lack wisdom, let him ask of God."

THE ANGELS WAITING.

O how little, men, even presidents of conferences, know of the power and helpful strength that God gives to the earnest, humble seeker who puts his trust in God, and does not place men as counselors in the place where God alone should be. There are thousands upon thousands and ten thousand times ten thousand angels that minister unto those who shall be heirs of salvation. God is waiting to help all who look unto him. But what opinion can the angels, who wait to do the will and command of God to come to the help of his work in every place, have, when they see that the faces that should be uplifted to God, and the voices that should be heard in supplication with thanksgiving to God, are turned away from God and send their petitions to Battle Creek, asking counsel of human, erring men?

Shall we not have a change in these things? Verily there must be a decided change. God's servants are amenable to him. No man is to be conscience for them. The Lord wants men to know how to do the work of God, to labor in his vineyard.

BURDEN-BEARERS.

When the president of the General Conference is standing overloaded with work, let some young men, or some men of age and experience, come close to the weary man, and lift the burdens, sustaining him with encouraging words, standing in his place, and doing the work he would have done, even though he fell under the burden which was disproportionate to his strength.

In time of pressure there are spiritual forces to be called in which should always share the bur-

dens; but more than this, the field should be apportioned off in sections to men who will stand as burden-bearers. There must be a number of forces which may be relied upon; but men must not be held in one position of responsibility year after year. The field is too large for this.

Men have learned to send every petty request to Battle Creek, until the elevated, sacred work has passed through so many human elements that it has become contaminated. The tainted influence of unsanctified human nature has been brought in, so that nothing is sure, sacred, and holy. But it is little use to make appeals to the men who have held their superior position until in their mind the sacred is blended with the common.

I have just touched upon these important matters. More yet to come.

MRS. E. G. WHITE.

THE LORD HAS A CONTROVERSY WITH HIS PEOPLE.

“SUNNYSIDE,” COORANBONG, N. S. W.,

July 5, 1896.

CARE should be given to teach every man his dependence upon God; for he is the Source of all wisdom and power and efficiency. I have been shown that it is a mistake to suppose that the men in positions of special responsibility at Battle Creek, have wisdom which is far superior to that of ordinary men. Those who think that they have, supposing them to have divine enlightenment, rely upon the human judgment of these men, taking their counsel as the voice of God

But this is not safe; for unless men are wholly consecrated to God, Satan will work through them to impart that knowledge which will not be for the present and eternal good of those who hear.

Many have educated themselves to write or ask for counsel and advice when brought into difficult places. But it is a mistake for those who are placed in responsible positions in our different institutions to depend upon the men who have all too many burdens and responsibilities to bear. A weak, sickly experience will be the lot of those who are educated to depend wholly upon others. Those upon whom they depend, may have less of the fear of God than they themselves have; and not more mental power and talent than it is their privilege to possess if they will but realize that they are not to be children, but firm, brave men, seeking to gain more ability by exercising that which they already have, by trading upon the talents God has lent them. We are individually responsible for the use of the talents God has given us. Our intellect must be cultivated. Close, hard thinking must be given to the solution of difficulties.

The Lord has given to every man his appointed work, and if he places men in positions of responsibility, he will communicate his Holy Spirit to them, giving them efficiency for their work. But the men who are called upon to take long and expensive journeys in order to help others to devise and plan, are not themselves in close connection with the God of all wisdom, if they put confidence in their own strength and wisdom. If they have not been willing to bear the yoke of Christ, or to learn in his school to be meek and lowly in heart as he was; if they have not learned

to lift the burdens God has given them, and to follow wherever he may lead them, what will their expensive trips amount to? What is their wisdom worth? Is it not accounted foolishness with God?

TEACH THIS TO THE PEOPLE.

State conferences may depend upon the General Conference for light, and knowledge, and wisdom; but is it safe for them to do this? Battle Creek is not to be the center of God's work. God alone can fill this place. When our people in the different places have their special convocations, teach them, for Christ's sake and for their own soul's sake, not to make flesh their arm. There is no power in men to read the hearts of their fellow men. The Lord is the only one upon whom we can with safety depend, and he is accessible in every place and to every church in the Union. To place men where God should be placed does not honor or glorify God. Is the president of the General Conference to be the god of the people? Are the men at Battle Creek to be regarded as infinite in wisdom? When the Lord shall work upon human hearts and human intellects, principles and practises different from this will be set before the people. "Cease ye from man."

The Lord has a controversy with his people over this matter. Why have they left the Lord their God who so loved them "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"? His love is not uncertain and fluctuating, but is as far above all other love as the heavens are above the earth. Ever he watches over his children with a love that is measureless

and everlasting. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Mercy and love and wisdom are to be found in God; but many who profess to know him have turned from the One in whom our hope of eternal life is centered, and have educated themselves to depend upon their erring and fallible fellow men. They are crippled spiritually when they do this; for no man is infallible, and his influence may be misleading. He who trusts in man not only leans upon a broken reed, and gives Satan an opportunity to introduce himself, but he hurts the one in whom the trust is placed; he becomes lifted up in his estimation of himself, and loses the sense of his dependence upon God. Just as soon as man is placed where God should be, he loses his purity, his vigor, his confidence in God's power. Moral confusion results, because his powers become unsanctified and perverted. He feels competent to judge his fellow men, and he strives unlawfully to be a god over them.

"LET THIS MIND BE IN YOU."

But there must be no self-exaltation in the work of God. However much we know, however great our mental endowments, none of us can boast; for what we possess is but an entrusted gift, lent us on trial. The faithful improvement of these endowments decides our destiny for eternity; but we have nothing whereby we should exalt self or lift us up, for that which we have is not our own.

We are to be courteous toward all men, tender-hearted and sympathetic; for this was the character Christ manifested when on earth. The more closely we are united with Jesus Christ, the more tender and affectionate will be our conduct toward one another. The redemption of the human race was planned that man, fallen though he was, might be partaker of the divine nature, having escaped the corruption that is in the world through lust. If by his grace we become partakers of the divine nature, our influence upon those around us is not dangerous but beneficial. Looking unto Jesus, the author and finisher of our faith, we can be a blessing to all with whom we associate; for the Holy Spirit's power upon the human heart can make and keep it pure.

Those who do not receive Christ as their personal Saviour, who do not feel the need of his grace upon heart and character, cannot influence those around them for good. Whatever their station in life, they will carry with them an influence that Satan will use in his service. Such lose all hope of eternal life themselves, and by their wrong example lead others astray.

STUDY THE CROSS.

The cross of Calvary means everything to perishing souls. Through the suffering and death of the Son of Man, the salvation of man was made possible. Through the agency of the Holy Spirit God designs that his image shall be restored in humanity, that a new and living principle of life shall be introduced into the minds that have become defiled by sin. The love of God is fully able to restore, rebuild, encourage, and strengthen every believing soul who will accept the truth as it is in Jesus. But in order that this

may be accomplished, men must yoke up with Christ. The cross of Christ must be studied. It must rivet the attention and hold the affections. The blood which there was shed for sins, will purify and cleanse mind and heart from every species of selfishness.

SANCTIFIED THROUGH THE TRUTH.

God is the author of all truth: and truth practised prepares the way for more advanced truth. When God's delegated servants proclaim fresh truth, the Holy Spirit moves upon the mind which has been prepared by walking in the light, quickening the perceptive faculties to discern the beauty and majesty of truth.

But the truth is no truth to the one who does not reveal, by his elevated spiritual character, a power beyond that which the world can give, an influence corresponding in its sacred, peculiar character to the truth itself. He who is sanctified by the truth, will exert a saving, vital influence upon all with whom he comes in contact. This is Bible religion.

Men, saved only by the atoning sacrifice of Christ Jesus, have no right to seek to exalt themselves above their fellow men. Let them sit at the feet of Jesus, and learn of him, striving not to make themselves shine. If the love of Jesus Christ abides in them, they will shine unconsciously, diffusing the light of the glory of Christ through the world. "I, if I be lifted up," Christ said, "will draw all men unto me." If a minister makes Christ his hope, his trust, his dependence, he is one with Christ, a laborer together with God; and by his ministry, souls are converted to Christ.

ALL ABILITY IS FROM GOD.

There are those who are not learned, and who have not a large endowment of gifts, but they need not become discouraged because of this. Let them use what they have, faithfully guarding every weak point in their characters, seeking by divine grace to make it strong. There is no man living that has any power or ability which he has not received from God, and the source from whence it came is open to the weakest human being. If he will draw near to God, the unfailing source of strength, he will realize that God fulfils his promise. But in this work, we need not call men thousands of miles to give us aid; for Christ has promised, "Ask, and it shall be given you; seek, and ye shall find."

God has not given talents to men capriciously, but according to their God-given ability to use them. The greater the talents lent to man, the greater the returns required. God requires every human agent to consult the living oracle, and become thoroughly acquainted with his expressed will in all matters, that by diligently using the talents lent him, he may gain others.

God would have us learn the solemn lesson that we are working out our own destiny. The character we form in this life decides whether or not we are fitted to live through the eternal ages. No man can with safety remain idle. He may not have many talents, but let him trade on those which he has; and in proportion as he exhibits integrity toward God and his fellow men, so God will bless him.

The Holy Spirit waits to give aid to every believing soul, and Jesus declares, "Lo, I am with you alway, even unto the end of the world."

Let those who believe in Jesus, be strong, prayerful, and full of trust in Christ's power to save. "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

THE LORD'S ENTREATY.

Let me entreat our State conferences and our churches to cease putting their dependence upon men, and making flesh their arm. Look not to other men to see how they conduct themselves under the conviction of the truth, or to ask them for aid. Look not to men in high positions of responsibility for strength, for they are the very men who are in danger of considering a position of responsibility as evidence of God's special power. Our churches are weak because the members are educated to look to and depend upon human resources, and thousands of dollars are needlessly expended in transporting finite men from one place to another, in order that they may settle little difficulties, when Jesus is ever near to help those who are needy and distressed.

The warnings given in the word of God to the children of Israel were meant, not merely for them, but for all who should live upon the earth. He says to them, "Woe to the rebellious children, . . . that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!" If the Lord reproved his people anciently because they neglected to seek counsel of him when in difficulty, will he not be displeased to-day if his people, instead of depending on the bright beams of the Sun of Righteousness to lighten their way,

turn from him in their test and trial, for the aid of human beings who are as erring and inefficient as themselves? Where is our strength? Is it in men who are as helpless and dependent as ourselves, who need guidance from God even as we do?

THE PRESENT HELP.

Christ says, "Without me ye can do nothing," and he has provided the Holy Spirit as a present help in every time of need. But many have a feeble religious experience because, instead of seeking the Lord for the efficiency of the Holy Spirit, they make flesh their arm. Let the people of God be educated to turn to God when in trouble, and gain strength from the promises that are yea and amen to every trusting soul.

The word of the Lord is to us, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

The promises of God are full and abundant, and there is no need for any one to depend upon humanity for strength. To all that call upon him, God is near to help and succor. And he is greatly dishonored, when, after inviting our confidence, we turn from him,—the only one who will not misunderstand us, the only one who can

give unerring counsel,—to men who in their human weakness are liable to lead us astray.

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?"

The Lord has shown us his way; shall we walk in it? or shall we, finite and erring as we are, walk in our own counsel, and practise the principles which he has warned us against?

THE PRESENT WARNING.

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: that this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant."

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place."

"Thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not." "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase

their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

Will these warnings be passed by as of no account? The Lord calls upon every teacher, every minister, every one who has received the light of his truth, to mark well his spiritual standing. They have had great light, and if they would secure eternal life, they must no longer make finite men their dependence, but build upon the sure foundation.

HOLD FAST TO GOD'S PRINCIPLES.

No counsel of men can with safety remove God's principles, and set up their own; for the word of God declares, "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." "For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore

be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of Hosts a consumption, even determined upon the whole earth."

We are living in times full of importance to each one. Light is shining in clear, steady rays around us. If this light is rightly received and appreciated, it will be a blessing to us and to others; but if we trust in our own wisdom and strength, or in the wisdom and strength of our fellow men, it will be turned into a poison. In the struggle for eternal life, we cannot lean upon one another. The bread of life must be eaten by each one. Individually we must partake of it, that soul, body, and mind may be revived and strengthened by its transforming power, thus becoming assimilated to the mind and character of Jesus Christ. God must be made first and last and best in everything.

Each one must hunger and thirst after righteousness for himself. Leaning upon men, and trusting in their wisdom, is dangerous to the spiritual life of any Christian. Those in whom confidence is placed may be honest and true, serving the Lord with all diligence. But if, individually, we are endeavoring to walk in the footsteps of Christ, we can follow him as well as those whom we admire for their consistent, humble lives.

NOT MAN BUT THE LORD.

It is too often the case that those who are looked up to, are not what they are supposed to be. Often sin lurks in the heart, and wrong habits and deceptive practises are woven into the character. How does our Heavenly Father regard this? His counsel is always reliable, and

he has evidenced his great love for the human race, and he looks on with sadness when his children are encouraged to turn away from him, and place their dependence upon finite men, whom they know not, and whose judgment and experience may not be reliable. But this has been done, and God has been made secondary.

In the name of Jesus Christ of Nazareth, I beseech the people of God to depend upon the Lord for strength. Beware how you place men where God should be. We are not safe in taking men as our authority or our guide, for they will surely disappoint us. Individually, we are to work out our own salvation with fear and trembling, "for it is God which worketh in you both to will and to do of his good pleasure." We have a high calling in Christ Jesus; we are carrying forward a vast and holy work, and God calls upon each one to uplift his standard in the sight of this world and of the universe of heaven, by the power of the Lord Jehovah, in whom is "everlasting strength."

E. G. WHITE.

GIVE ME THINE HEART.

ADELAIDE, Oct. 12, 1896.

THOSE who are in responsible positions are not to become converted to the self-indulgent, extravagant principles of the world; for they cannot afford it; and if they could, Christlike principles would not allow it. Manifold teaching needs to be given. "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Thus the word of the Lord is patiently to be brought before the children, and kept before them, by parents who believe the word of God. "For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken." Why?—Because they did not heed the word of the Lord that came unto them.

This means those who have not received instruction, but have cherished their own wisdom, and have chosen to work themselves according to their own ideas. The Lord gives these the

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test, that they shall either take their position to follow his counsel, or refuse and do according to their own ideas, and then the Lord will leave them to the sure result. In all our ways, in all our service to God, he speaks to us, "Give me thine heart." It is the submissive, teachable spirit that God wants. That which gives to prayer its excellence is the fact that it is breathed from a loving, obedient heart.

God requires certain things of his people; if they say, I will not give up my heart to do this thing, the Lord lets them go on in their supposed wise judgment without heavenly wisdom, until this scripture [Isa. 28:13] is fulfilled. You are not to say, I will follow the Lord's guidance up to a certain point that is in harmony with my judgment, and then hold fast to your own ideas, refusing to be molded after the Lord's similitude. Let the question be asked, Is this the will of the Lord? not, Is this the opinion or judgment of —?

THE LORD'S STANDARD.

Everything must be viewed in the light of the example of Christ. He is the truth. He is the true Light that lighteth every man who cometh into the world. Listen to his words, copy his example in self-denial and self-sacrifice, and look to the merits of Christ for the glory in character which he possesses to be bestowed on you. Those who follow Christ live not to please themselves. Human standards are like feeble reeds. The Lord's standard is perfection of character.

"For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now there-

fore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of Hosts a consumption, even determined upon the whole earth." Read Deut. 7:6. Read the whole chapter, also chapters 1 and 8. These were presented to me as the words of the Lord. These things are written for our admonition, upon whom the ends of the world are come.

We are to have only those connected with our institutions who will hear the word of the Lord, and appreciate and obey his voice. When a man will plead and urge to have his mind and his judgment to be supreme in any one of our institutions, you can have no greater evidence that that man does not know himself, and is not qualified to manage. He will make mistakes, and injure rather than restore. He does not know what responsibilities are involved in his relation to God or to his fellow men.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be?" Those who walk humbly with God will not be striving to obtain greater responsibilities, but will consider that they have a special work to do, and will be faithful to their duty. In our institutions, great good can be done in educating by precept and example, in economy in all lines. If you, my brother, had learned in the school of Christ to be meek and lowly in heart, you would always stand on vantage-ground. You have not an evenly balanced character. You cannot safely put confidence in your own judgment in all things. Man's way is to devise and scheme; God implants a principle. Man is striving to make duty soft and accommodating to his own natural character; but life is a battle-field; life is a race which he has to run if he is victor.

THE ONLY TRUE REFORM.

Those who would work in God's service must not be seeking worldly gratification and selfish indulgence. The physicians in our institutions must be imbued with the living principles of health reform. Men will never be truly temperate until the grace of Christ is an abiding principle in the heart. All the pledges in the world will not make you or your wife health reformers. No mere restriction of your diet will cure your diseased appetite. Brother and Sister — will not practise temperance in all things until their hearts are transformed by the grace of God.

Circumstances cannot work reforms. Christianity proposes a reformation in the heart. What Christ works within, will be worked out under the dictation of a converted intellect. The plan of beginning outside and trying to work inward has always failed, and always will fail. God's plan with you is to begin at the very seat of all difficulties, the heart, and then from out of the heart will issue the principles of righteousness; the reformation will be outward as well as inward.

God's way is to give man something he has not. But you have said, I want it not. God's way is to make man something he is not. Man's way is to get an easy place, and indulge appetite and selfish ambition. God's plan is to set man to work in reformatory lines; then he will learn by experience how long he has pampered fleshly appetites, and ministered to his own temperament, bringing weakness upon himself.

God's way is to work in power. He gives the grace if the sick man realizes that he needs it.

Man is too often satisfied to treat himself according to the methods of quackery, and he vindicates his manner of working as right. God proposes to purify and refine the defiled soul; then he will implant in the heart his own righteousness and peace and health, and man becomes complete in him. Then the issues of life, proceeding from the heart, are represented as a well of water, springing up into everlasting life.

THE KINGDOM OF GOD WITHIN.

This is the kingdom of God within you. Day by day men are revealing whether the kingdom of God is within them. If Christ rules in their hearts, they are gaining strength of principle, power, ability to stand as faithful sentinels, true reformers; for there can be no reform unless there is a thorough co-operation with Jesus Christ. Through the grace of Christ, men are to use their God-given faculties to reform themselves; by this self-denying action, which the Lord of heaven looks upon with approval, they gain victories over their own hereditary and cultivated tendencies. Then like Daniel they make impressions upon other hearts that will never be effaced. The influence will be carried to all parts of the world.

Men are taking sides, according to their choice. Those that are feeding on the word of God will show this by their practise; they are on the Lord's side, seeking by precept and example to reform the world. All that have refused to be taught of God, hold the traditions of men. They at last pass over on the side of the enemy, against God, and are written, "antichrist." The people of God, who understand our position in this world's history, are, with ears open and hearts softened

and subdued, pressing together in unity—one with Jesus Christ. Those who will not practise the lessons of Christ, but keep themselves in hand to mold themselves, find in antichrist the center of their union. While the two parties stand in collision, the Lord will appear, and shine before his ancients gloriously. He will set up a kingdom that shall stand forever.

EXCUSES ARE VALUELESS.

The question for us to consider is, Have we the attributes of Christ? Excuses are valueless. All circumstances, all appetites and passions are to be servants to the God-fearing man, not rulers over him. The Christian is not to be enslaved by any hereditary or cultivated habits or tendency. He is to rule the animal passions, rather than to be held in the bondage of habit.

We are not to be the servants of circumstances, but to control circumstances by an inwrought principle learned of the greatest Teacher the world ever knew. The solemn position in which we stand to-day toward the world, the solemn responsibilities and duties enjoined upon us by our Lord, are not to be ignored until our will and our circumstances are adjusted. The principle of self-denial and self-sacrifice, as revealed in the example of Christ, of John the Baptist, of Daniel and the three worthies, is to pass like a plowshare through hereditary and cultivated habits, through all circumstances and surroundings.

I ask you, Is the kingdom of God within you? God's people are to be minutemen, always ready, always composed in Jesus Christ. The time is now come when one moment we may be on solid earth, the next the earth may be heaving beneath

our feet. Earthquakes will take place where least expected.

WHAT CHRISTIANITY IS.

Christianity has a much broader meaning than many have hitherto given it. It is not a creed. It is the word of Him who liveth and abideth forever. It is a living, animating principle, that takes possession of mind, heart, motives, and the entire man. Christianity—O that we might experience its operations! It is a vital, personal experience, that elevates and ennoble the whole man. Every man is responsible to God, who has made provision for all to receive this blessing. But many do not receive it, although Christ has purchased it for them at infinite cost. They have not grasped the blessing within their reach, and therefore they have retained their objectionable traits of character, and sin lieth at the door. While they profess piety, Satan has made them his agents to pull down and confuse where he thought best. They exert an influence deleterious to the souls of many who need an example that would help them heavenward.

Who are the subjects of the kingdom of God?—All those who do his will. They have righteousness, peace, and joy in the Holy Ghost. The members of Christ's kingdom are the sons of God, partners in his great firm. The elect of God are a chosen generation, a peculiar people, a holy nation, to show forth the praises of him who hath called them out of darkness into his marvelous light. They are the salt of the earth, the light of the world. They are living stones, a royal priesthood. They are in copartnership with Jesus Christ. These are they that follow the Lamb whithersoever he goeth.

HOW SHALL WE LEARN OF CHRIST?

How shall we follow him to learn of him who is our Teacher? We can search his word, and become acquainted with his life and works. His words we are to receive as bread for our souls. In every sphere where man shall be placed, the Lord Jesus has left us his footprints. We do well to follow him. The Spirit by which he spake, we must cherish; we are to present the truth as it is in Jesus. We are to follow him especially in heart-purity, in love. Self must be hid with Christ in God; then when Christ who is our life shall appear, we also shall appear with him in glory.

What can I say more than I have said? The Old Testament should be studied most diligently. The New Testament does not present a lower standard than the Old. In his sermon on the mount Jesus set forth the very principles that came from his lips to Moses, to be given to the children of Israel. Christ delineated the duties of men to God and to their fellow men in much stronger lines, because through disobedience men had become confused in regard to God's claims. Read carefully the sermon on the mount.

"DO ALL TO THE GLORY OF GOD."

By the inspiration of the Spirit of God, Paul the apostle writes that "whatsoever ye do," even the natural act of eating or drinking, should be done, not to gratify a perverted appetite, but under a sense of responsibility,—"do all to the glory of God." Every part of the man is to be guarded; we are to beware lest that which is taken into the stomach shall banish from the mind high and holy thoughts. May I not do as

I please with myself? ask some, as if we were seeking to deprive them of a great good, when we present before them the necessity of eating intelligently, and conforming all their habits to the laws God has established.

There are rights which belong to every individual. We have an individuality and an identity that is our own. No one can submerge his identity in that of any other. All must act for themselves, according to the dictates of their own conscience. As regards our responsibility and influence, we are amenable to God as deriving our life from him. This we do not obtain from humanity, but from God only. We are his by creation and by redemption. Our very bodies are not our own, to treat as we please, to cripple by habits that lead to decay, making it impossible to render to God perfect service. Our lives and all our faculties belong to him. He is caring for us every moment; he keeps the living machinery in action; if we were left to run it for one moment, we should die. We are absolutely dependent upon God.

A great lesson is learned when we understand our relation to God, and his relation to us. The words, "Ye are not your own, ye are bought with a price," should be hung in memory's hall, that we may ever recognize God's right to our talents, our property, our influence, our individual selves. We are to learn how to treat this gift of God, in mind, in soul, in body, that as Christ's purchased possession, we may do him healthful, satisfactory service.

DANIEL AND HIS BRETHREN.

Why did Daniel and his companions refuse to eat at the king's table? Why did they refuse his meats and wines?— Because they had been taught that this class of food would not keep the mind or the physical structure in the very best condition of health to do God's service. These youth urged most earnestly that the one who had charge of their food should not compel them to partake of the king's luxuries, or drink of his wine. They begged him to try them ten days only, and then examine them, and decide by their physical appearance whether their abstemious diet would be to their disadvantage. When they came in for examination, the result was decidedly in their favor.

It was otherwise with the youth who had eaten of the luxuries of the king's table, and drank of his wine. The clear sparkle of the eye was gone, the ruddy, healthful glow had disappeared from the countenance. The four Hebrew captives were thereafter permitted to have the diet they had chosen. What effect did it have upon mind and character? They had conscientiously refused the stimulus of flesh and of wine. They obeyed God's will in self-denial, and he showed his approval. He desired his servants to honor him by their adherence to steadfast principle in all their habits of life. Their countenances would be a certificate of physical soundness and moral purity.

"And as for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." These youth had the Lord as their educator. The golden links of the chain

of heaven connected the finite with the infinite. They were partakers of the divine nature. They were very careful to keep themselves in touch with God. They prayed and studied and brought into their practical life strictly conscientious, humble minds. They walked with God as did Enoch. The word of the Lord was their meat and their drink. "And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

In the light of this Scripture history, all the testimony of man as to the advantages of a meat diet, or of a great variety of food, should not have the least weight with any human being. When the children of faith shall with earnest prayer dedicate themselves to God without reserve, the Lord will honor their faith, and will bless them with a clear mind. Those who at every step are murmuring and complaining, ambitious for more power and greater responsibility, show that they cannot carry responsibilities; and the Lord has been pleased to tell them this. They have thought it all a mistake, and have been determined to show the Lord that they could be managers of the first class. But God's word never returns to him void, and when he reveals the deep and secret things, he makes no mistake. He knows what is in the darkness, and the light dwells with him. The Lord has said, Those that honor me I will honor

ALL THE LORD'S.

The very flesh in which the soul tabernacles, and through which it works, is the Lord's. We have no right to neglect any part of the living

machinery. Every portion of the living organism is the Lord's. The knowledge of our own physical organism should teach us that every member is to do God's service, as an instrument of righteousness.

None but God can subdue the pride of man's heart. We cannot save ourselves. We cannot regenerate ourselves. In the heavenly courts there will be no song sung. To me that loved myself, and washed myself, redeemed myself, unto me be glory and honor, blessing and praise. But this is the key-note of the song that is sung by many here in this world. They do not know what it means to be meek and lowly in heart; and they do not mean to know this, if they can avoid it. The whole gospel is comprised in learning of Christ, his meekness and lowliness.

JUSTIFICATION AND REGENERATION.

What is justification by faith?—It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by beholding they are becoming changed into the same image. What is regeneration?—It is revealing to man what is his own real nature, that in himself he is worthless.

E. G. WHITE.

Recopied Nov. 22, 1896.

MINISTERS AND BUSINESS MATTERS.

Nov. 27, 1896.

I WAS awakened at half past eleven o'clock. Matters of importance had been presented to me. I was in an assembly consisting of a number of our people who had the burden of the work upon them. They were laying out work for the future, consulting as to how the work could be managed in the most successful manner. — was explaining his plan, and that which he desired to have accomplished, and several others had matters to present for consideration. Finances were the great burden of some, and they were studying how to limit the workers, and yet realize all the results essential. One brother had spoken in reference to plans for his part of the moral vineyard. Then there stood among us One with dignity and authority, who proceeded to state principles for our guidance. I have strength to write only a few points, although the things suggested affected me deeply.

To several the Speaker said: "Your work is not the management of financial matters. It is not wise for you to undertake this. God has burdens for you to bear; but if your attention is called to lines for which you are not adapted, your efforts will not prove successful. This will bring upon you discouragement that will disqualify you for the very work you should do, which requires a discriminating mind, and deep, unselfish judgment."

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PRESERVE THE HEALTH.

Far too little attention is given to the preservation of physical health. Nothing is gained by robbing nature of her hours for rest and recuperation. To allow one man to do the work of four, or of two, or three, will result in irreparable loss. There is need of physical vigor in order to produce healthful thought. Fewer committee meetings should be attended by men who are employed to write and to speak the word. Many minor matters should be adjusted without keeping one or two men on the strain constantly. Under such a strain the mind loses its vigor. Its action cannot be as healthful and all-sided as if it were allowed proper periods of sleep and refreshment. An abundance of physical exercise is required to keep the machinery in healthful action.

EDUCATE MEN FOR BUSINESS.

You may load on one man the care and burden which should be divided among several, but you will gain nothing by this. Men should be educated as business men. Experience is of value. You work at great disadvantage when you suppose that because one man can fill a certain position, he is qualified to fill several positions.

There is great necessity of selecting men as students, to learn rapidly all they can in business lines of education. This line of work is essential, and those who do the business in the work of God are not to assume responsibilities which they suppose themselves capable of bearing. Those who carry the responsibilities of the work have erred in allowing persons to be placed as managers of financial matters, when there was

the best of evidence that these persons had not tact nor ability for the position.

The case of Daniel, portrayed in a very limited manner by the prophetic pencil, has a lesson for us. It reveals the fact that a business man is not necessarily a sharp, policy man. He can be a man instructed of God at every step. Daniel, while prime minister of the kingdom of Babylon, was a prophet of God, receiving the light of heavenly inspiration. Worldly, ambitious statesmen are represented in the word of God as the grass that groweth up, and as the flower of the grass that fadeth. Yet the Lord would have intelligent men in his work, men qualified for the various lines of work.

Especially are business men needed, not irreligious business men, but those who will weave the great, grand principles of truth into all their business transactions. Men who have qualifications for the work need to have their talents exercised and perfected by most thorough study and training. Not one business man that has any appointment in the work need to be a novice. If men in any line of work need to improve their opportunities to become wise, efficient business men, it is those who are using their ability in the work of building up the kingdom of God in our world.

The lessons for the present time are for all to understand, but they are very feebly appreciated. There should be greater thoroughness in labor; and more vigilant waiting, more vigilant watching and praying, and more vigilant working, in prospect of the events now taking place, and which are swelling to larger importance as we near the close of this earth's history. The human agent is to reach for perfection, to be an ideal Christian, complete in Jesus Christ.

RIGHT PRINCIPLES ESSENTIAL.

Those who labor in business lines should exercise every precaution against error through wrong principles or methods. Their record may be like that of Daniel in the courts of Babylon. In all his business transactions, when subjected to the closest scrutiny, there was not found one item that was faulty. He was a sample of what every business man may be. But the heart must be converted and consecrated. The motives must be right with God. The inner lamp must be supplied with the oil that flows from the true messengers of heaven through the golden tubes into the golden bowl. Then the Lord's communication never comes to man in vain.

God will not accept the most splendid services unless self is laid upon the altar, a living, consuming sacrifice. The root must be holy, else there can be no sound, healthful fruit, which alone is acceptable to God.

Truths, precious, vital truths, are bound up with man's eternal well-being both in this life and in the eternity which is opening before us. "Sanctify them through thy truth: thy word is truth." The word of God is to be practised. The word of God liveth and endureth forever. While worldly ambition and worldly projects and the greatest plans and purposes of men shall fade like the grass, "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Man's experience and history are occupied with himself, his own achievements and victories. God's history, as traced with unerring accuracy in the books of heaven, describes man as seen in

the light of eternity. All his motives and all his actions are seen in their relation to eternal realities. Everything said and done has a reference to tremendous issues which we must meet again.

MRS. E. G. WHITE.

GOD'S CLAIMS ON HIS STEWARDS.

SYDNEY, N. S. WALES, October, 1896.

SABBATH afternoon [October 3] I met with the church at Ashfield. The Lord gave me a message for the people assembled. I presented before them the third chapter of Malachi. I cannot see how the Lord could present his requirements in a clearer and more forcible manner than he has done in this chapter.

THE CLAIMS OF GOD.

All should remember that God's claims upon us underlie every other claim. He gives to us bountifully, and the contract which he has made with man is that he is to return to him the tenth of his possessions. God graciously entrusts his stewards with his treasures, but he lays his hand upon the tenth, saying, This is mine. Just in proportion as God has given his property to man, so man is to pay a faithful tithe of all his substance. This distinct arrangement was made by Jesus Christ himself.

This work involves solemn and eternal results, and it is too sacred to be left to human impulse. We should not feel free to deal with this matter as we may choose. In answer to the claims of God, regular reserves should be set apart as sacred to his work.

THE FIRST-FRUIT.

Besides the tithe, the Lord demands the first-fruits of our increase as his. These he has reserved, in order that his work in the earth may be amply sustained, and that his servants may not be limited to a meager supply. The Lord's messengers should not be handicapped in their work of holding forth the word of life. As they teach the truth, they should have means which they can invest for the advancement of the work which must be done at the right time, in order to have the best and most saving influence. Deeds of mercy must be done; the poor and suffering must be aided. Gifts and offerings should be appropriated for this purpose. Especially in new fields, where the standard of truth has never yet been uplifted, this work must be done. If all, both old and young, would do their duty, there would be no dearth in the treasury. If all would pay a faithful tithe, and devote to the Lord the first-fruits of their mercies, there would be a full supply of funds for his work. But the law of God is not respected or obeyed, and this has brought a pressure of want.

REMEMBER THE POOR.

Every extravagance should be cut out of our lives; for the time which we have to work is none too long. All around us we see suffering humanity. Families are in want of food; little ones are crying for bread. The houses of the poor lack proper furniture and bedding. Many live in mere hovels, which are almost destitute of all conveniences. The cry of the poor reaches to heaven. God sees; God hears. But many glorify themselves. While their fellow men are

poor and hungry, suffering for want of food, they expend much on their tables, and eat far more than they require. What an account men will by and by have to render for their selfish use of God's money! Those who disregard the provision God has made for the poor, will find that they have not only robbed their fellow men, but that in robbing them, they have robbed God, and have embezzled his goods.

ALL THINGS BELONG TO GOD.

And all the good that man enjoys comes because of the mercy of God. He is the great and bountiful Giver of all. His love is manifest to all in the abundant provision which he has made for man. He has given us probationary time in which to form characters that will fit us for the courts above. And it is not because he needs anything that he asks us to reserve part of our possessions for him.

The Lord created every tree in Eden pleasant to the eyes and good for food, and he bade Adam and Eve freely enjoy his bounties. But he made one exception. Of the tree of knowledge of good and evil they were not to eat. This tree God reserved as a constant reminder of his ownership of all. Thus he gave them an opportunity to demonstrate their faith and trust in him, and their perfect obedience to his requirements.

So it is with God's claims upon us. He places his treasures in the hands of humanity, but requires that one tenth shall be faithfully laid aside for his work. He teaches us the lesson that he requires this portion to be placed in his treasury. It is to be rendered to him as his own; it is sacred, and is to be used for sacred purposes, for the support of those who carry the message of

salvation to all parts of the world. He reserves this portion, that means may ever be flowing into his treasure-house, and that the light of truth may be carried to those who are nigh and those who are afar off. By faithfully obeying this requirement, we prove that we realize that all belongs to God.

And has not the Lord a right to demand this much of us? Did he not give us his only begotten Son because he loved us and desired to save us from death? And shall not our gratitude offerings flow into the Lord's treasury, to be drawn therefrom to advance his kingdom in the earth? God is the owner of all our goods, and shall not gratitude to him prompt us to make free-will offerings and thank offerings, thus acknowledging his ownership of soul, body, spirit, and property? Had God's plan been followed, means would now be flowing into his treasury; and funds to enable ministers to enter new fields, and workers to unite with ministers to lift up the standard of truth in the dark places of the earth, would be abundant.

WITHOUT EXCUSE.

It is a heaven-appointed plan that men should return to the Lord his own; and this is so plainly stated that men and women have no excuse for misunderstanding or evading the duties and responsibilities God has laid upon them. Those who claim that they cannot see this to be their duty, reveal to the heavenly universe, to the church, and to the world, that they do not want to see this plainly stated requirement. They think that if they followed the Lord's plan, they would detract from their own possessions. In the covetousness of their selfish souls, they

desire to have the whole capital, both principal and interest, that they may use it for their own benefit.

God lays his hand upon all man's possessions, saying, I am the owner of the universe, and these goods are mine. The tithe you have withheld I reserved for the support of my servants in their work of opening the Scriptures to those who are in the regions of darkness, who do not understand my law. In using my reserve fund to gratify your own desires, you have robbed souls of the light which I made provision they should receive. You have had opportunity to show loyalty to me, but you have not done so. You have robbed me; for you have stolen my reserve fund. "Ye are cursed with a curse."

ANOTHER CHANCE

The Lord is long-suffering and gracious, and he gives those who have done this wickedness another chance. "Return unto me," he says, "and I will return unto you." But they say, "Wherein shall we return?" Their means have been made to flow in channels of self-service and self-glorification, as if their goods were their own, and not lent treasures. Their perverted consciences have become so hard and unimpressible that they do not realize the great wickedness they have done in so hedging up the way that the cause of truth could not advance.

Man, finite man, though using for himself the talents which God has reserved to publish salvation, to send the glad news of a Saviour's love to perishing souls, and hedging up the way by his selfishness, inquires, "Wherein have we robbed thee?" God answers, "In tithes and offerings. Ye are cursed with a curse: for ye have robbed

me, even this whole nation." The whole world is engaged in robbing God. With the money he has lent them they indulge in dissipation, in amusements, revelings, feasting, and disgraceful indulgences. But God says, "I will come near you to judgment." The whole world will have an account to settle in that great day when every one shall receive sentence according to his deeds.

THE BLESSING.

God pledges himself to bless those who will obey his commandments. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of Hosts."

With these words of light and truth before them, how dare men neglect so plain a duty? How dare they disobey God when obedience to his requirements means prosperity in temporal and spiritual things, and disobedience means the curse of God? Satan is the destroyer. God cannot bless those who refuse to be faithful stewards. All he can do is to permit Satan to do his destroying work. We see calamities of every shape and in every degree coming upon the earth: and why?—The Lord's restraining power is not exercised. The world has disregarded the word of God. They live as though there were no God.

Like the inhabitants of the Noachic world, they refuse to have any thought of God. Wickedness prevails to an alarming extent, and the earth is ripe for the harvest.

THE COMPLAINERS.

"Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Those who withhold from God his own make these complaints. The Lord asks them to prove him by bringing their tithe into his storehouse, and to see whether he will not pour them out a blessing. But they cherish rebellion in their hearts, and complain of God, and at the same time they rob him, and embezzle his goods. When their sin is presented to them, they say, I have had adversity; my crops have been poor; but the wicked are prospered. It does not pay to keep the ordinance of the Lord.

But God does not want any to walk mournfully before him. Those who thus complain of God have brought their adversity on themselves. They have robbed God, and his cause has been hindered because the money that should have flowed into his treasury was used for selfish purposes. They showed their disloyalty to God by failing to carry out his prescribed plan. When God prospered them, and they were asked to give him his portion, they shook their heads, and could not see that it was their duty. They closed the eyes of their understanding, that they might

not see it. They withheld the Lord's money, and hindered the work which he designed should be done. God was not honored by the use of his entrusted goods. Therefore he let the curse fall upon them, permitting the spoiler to destroy their fruits and to bring calamities upon them.

"THEY THAT FEARED THE LORD."

In Mal. 3:16 an opposite class is brought to view, a class that meet together, not to find fault with God, but to speak of his glory, and tell of his mercies. These have been faithful in their duty. They have given to the Lord his own. Testimonies are borne by them, that make the heavenly angels sing and rejoice. These have no complaints to make against God. Those who walk in the light, who are faithful and true in doing their duty, are not always complaining and finding fault. They speak words of courage, hope, and faith. It is those who serve themselves, who do not give God his own, that complain.

"They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Dec. 2, 1896.

MRS. E. G. WHITE.

THE PRECIOUSNESS OF CHRIST TO HIS FOLLOWERS.

"SUNNYSIDE," COORANBONG, N. S. W.,

May 4, 1896.

I FELT sorry when I read your letter breathing so depressed a spirit. Read Eph. 2:4-22. This scripture has been given me for you. Read it carefully, as you never read it before. It is full of instruction. Christ dwelling in our hearts by faith means the contemplation of Christ, beholding Christ, ever cherishing the dear Saviour as our very best and honored friend, so that we would not in any action grieve and offend him. We have always this promise to comfort and help us, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Bear in mind, the time will never come when the hellish shadow of Satan will not be cast athwart our pathway to obstruct our faith, and eclipse the light emanating from the presence of Jesus, the Sun of Righteousness. Our faith must not stagger, but cleave through that shadow. We have an experience that is not to be buried in the darkness of doubt. Our faith is not in feeling, but in truth. The inspired apostle speaks of our being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. The church of Christ is represented as being builded for "an habitation of God through the Spirit." If we are rooted and grounded in love, we shall be

"able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." O precious possibilities and encouragement! In the human heart cleansed from all moral impurity dwells the precious Saviour, ennobling, sanctifying the whole nature, and making the man a temple for the Holy Spirit.

CHRIST A PERSONAL SAVIOUR.

Then is Christ a personal Saviour? We bear about in our body the dying of the Lord Jesus, which is life and salvation and righteousness to us. Wherever we go, there is the recollection of One dear to us. We are abiding in Christ by a living faith. He is abiding in our hearts by our individual appropriating of faith. We have the companionship of the divine presence, and as we realize this presence, our thoughts are brought into captivity to Jesus Christ. Our spiritual exercises are in accordance with the vividness of our sense of this companionship. Enoch walked with God in this way; and Christ is dwelling in our hearts by faith when we will consider what he is to us, and what a work he has wrought out for us in the plan of redemption. We shall be most happy in cultivating a sense of this great gift of God to our world and to us personally.

These thoughts have a controlling power upon the whole character. I want to impress upon your mind that you may have a divine companion with you, if you will, always. "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be

my people." As the mind dwells upon Christ, the character is molded after the divine similitude. The thoughts are pervaded with a sense of his goodness, his love. We contemplate his character, and thus he is in all our thoughts. His love encloses us. If we gaze even a moment upon the sun in its meridian glory, when we turn away our eyes, the image of the sun will appear in everything upon which we look. Thus it is when we behold Jesus; everything we look upon reflects his image, the Sun of Righteousness. We cannot see anything else, or talk of anything else. His image is imprinted upon the eye of the soul, and affects every portion of our daily life, softening and subduing our whole nature. By beholding, we are conformed to the divine similitude, even the likeness of Christ. To all with whom we associate we reflect the bright and cheerful beams of his righteousness. We have become transformed in character: for heart, soul, mind, are irradiated by the reflection of him who loved us, and gave himself for us. Here again there is the realization of a personal, living influence dwelling in our hearts by faith.

ABIDING PRESENCE OF JESUS.

When his words of instruction have been received, and have taken possession of us, Jesus is to us an abiding presence, controlling our thoughts and ideas and actions. We are imbued with the instruction of the greatest Teacher the world ever knew. A sense of human accountability and of human influence, gives character to our views of life and of daily duties. Jesus Christ is everything to us,—the first, the last, the best in everything. Jesus Christ, his

Spirit, his character, colors everything; it is the warp and the woof, the very texture of our entire being. The words of Christ are spirit and life. We cannot, then, center our thoughts upon self; it is no more we that live, but Christ that liveth in us, and he is the hope of glory. Self is dead, but Christ is a living Saviour. Continuing to look unto Jesus, we reflect his image to all around us. We cannot stop to consider our disappointments, or even to talk of them; for a more pleasant picture attracts our sight,—the precious love of Jesus. He dwells in us by the word of truth.

What said Christ to the Samaritan woman at Jacob's well?—"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The water that Christ referred to was the revelation of his grace in his word; his Spirit, his teaching, is as a satisfying fountain to every soul. Every other source to which they shall resort will prove unsatisfying. But the word of truth is as cool streams, represented as the waters of Lebanon, which are always satisfying. In Christ is fulness of joy forevermore. The desires and pleasures and amusements of the world are never satisfying nor healing to the soul. But Jesus says, "Whoso eateth my flesh, and drinketh my blood, hath eternal life."

Christ's gracious presence in his word is ever speaking to the soul, representing him as the well of living water to refresh the thirsting soul. It

is our privilege to have a living, abiding Saviour. He is the source of spiritual power implanted within us, and his influence will flow forth in words and actions, refreshing all within the sphere of our influence, begetting in them desires and aspirations for strength and purity, for holiness and peace, and for that joy which brings no sorrow with it. This is the result of an indwelling Saviour.

THE INTERCESSION OF CHRIST.

Jesus says, "Lo, I am with you alway, even unto the end of the world." He walked once a man on earth, his divinity clothed with humanity, a suffering, tempted man, beset with Satan's devices. He was tempted in all points like as we are, and he knows how to succor those that are tempted. Now he is at the right hand of God, he is in heaven as our advocate, to make intercession for us. We must always take comfort and hope as we think of this. He is thinking of those who are subject to temptations in this world. He thinks of us individually, and knows our every necessity. When tempted, just say, He cares for me, he makes intercession for me, he loves me, he has died for me. I will give myself unreservedly to him. We grieve the heart of Christ when we go mourning over ourselves as though we were our own saviour. No; we must commit the keeping of our souls to God as unto a faithful Creator. He ever lives to make intercession for the tried, tempted ones. Open your heart to the bright beams of the Sun of Righteousness, and let not one breath of doubt, one word of unbelief, escape your lips, lest you sow the seeds of doubt. There are rich blessings for us; let us grasp them by faith. I entreat you to

have courage in the Lord. Divine strength is ours; and let us talk courage and strength and faith. Read the third chapter of Ephesians. Practise the instruction given. Bear a living testimony for God under all circumstances.

MRS. E. G. WHITE.

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Pamphlets

SPECIAL TESTIMONIES FOR MINISTERS
AND WORKERS.—No. 10.

BATTLE CREEK, MICH., May 21, 1897.

Dear Brethren:—

From time to time there comes most precious instruction from the pen of Sister E. G. White, for the church of Christ in these last days. It is the design that much of this matter be run through our denominational papers. There is much, however, that should be immediately placed in the hands of the ministers and laborers both on committees and in the field at large, for ready reference.

It would be difficult for us to determine which article in this little booklet is the most stirring. Each subject herein taken up, demands our most prayerful study.

COMMITTEE.

"SUNNYSIDE," COORANBONG, N. S. W.,
March, 1897.

"Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy: for I am holy."

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“Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. . . . And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.”

The work specified in these words is the work God requires his people to do. It is a work of God's own appointment. With the work of advocating the commandments of God, and repairing the breach that has been made in the law of God, we are to mingle compassion for suffering humanity. We are to show supreme love to God; we are to exalt his memorial, which has been trodden down by unholy feet; and with this, we are to manifest mercy, benevolence, and the

tenderest pity for the fallen race. "Thou shalt love thy neighbor as thyself." As a people we must take hold of this work. Love revealed for suffering humanity gives significance and power to the truth.

When the Holy Spirit works through the human agents, exercising its consecrating influence, they will not seek to evade his obligations in regard to the souls perishing around them. Sin and iniquity will not go unrebuked, however important the personage may be who ventures to sin. Benevolence will be more common. There will be no limit to its plans for the salvation of souls.

Souls in our world to-day are in need of a Saviour. The Lord has given his church the opportunity to work for him; he has invited them to come to the gospel feast, and to invite others to come with them. Again and again opportunities have been given for God's people to go out into the highways and hedges, and compel those there to come in; that God's house may be full. In the providence of God, Dr. Kellogg has entered upon a work whereby he can organize workers to carry forward the work of bringing the truth before thousands that are now in vice and iniquity, that they may be redeemed from a life of dissipation and sin. All the people of God should be interested in this work. But a love of ease and selfish indulgence has been shown by many. We are sorry to say that some who have had every privilege of knowing Bible truth have not brought it into the inner sanctuary of the soul. God holds all these accountable for their misused talents, which were entrusted to them to be improved, but which they have not returned to him in honest, faithful service.

All such are represented as coming to the wedding supper without having on the wedding garment, the righteousness of Christ. They have nominally accepted the truth, but they do not practise it. They feel at liberty to come to the supper, but refuse to put on the robe of Christ's righteousness. Professedly circumcised, they are among the uncircumcised in practise, and will be destroyed with the uncircumcised. They have walked with the uncircumcised in their covetousness, and the Lord will not spare them any more than he will the veriest sinner.

Those who are united heart and soul in the work of God will put on the wedding garment that Christ has provided. Then they will be prepared to work in Christ's lines. They will not receive the grace of God in vain. With humble, devoted reverence, they will labor on the right hand and on the left, thoughtfully conforming their entire service and all their capabilities to God. With singing and praise and thanksgiving, they rejoice with God and the heavenly angels as they see sin-sick souls uplifted and helped, as they see the deluded and the insane sitting clothed and in their right mind at the feet of Jesus, learning of him.

The work that Dr. Kellogg has been doing is a work that every Sabbath-keeping Adventist should heartily sympathize with and endorse, and take hold of earnestly. The Lord will accept the services of any one who will work in Christ's lines and scatter his invitation of mercy broadcast throughout the world.

The money expended to prepare ministers for work was essential at the time when there was so much opposition to the light that God was giving in regard to justification by faith and the right-

eousness of Christ, which is abundantly imputed to all who hunger and thirst for it. But the Lord has set before you another work,—the work of extending the truth by establishing centers of interest in cities, and sending workers into the highways and hedges. But this work has not been done. Money has been absorbed in other lines. Altogether too much work has been done among those who know the truth. It is religion, Bible religion, that God's ministers need.

Satan will furnish an abundance of speculative projects, that are not after God's order, but are inspired by man's ambitious devising. Thousands of dollars may be spent in traveling. In this way money is consumed, but it accomplishes little. The only right way is to stop devising wonderful plans that absorb means and create inventions that God does not inspire, and devote the Lord's means, and your God-given faculties, to setting in operation a work that will reach the neglected ones, the oppressed, those that cannot rise of themselves.

Dr. Kellogg is doing a work which, if the churches shall be converted, they can undertake in a limited degree. It gives opportunity for many to minister for God. There are families within the shadow of your own doors in whom you have not shown sufficient interest to lead them to think that you cared for their souls. I entreat of you to read the third and fourth chapters of Zechariah. If these chapters are understood, if they are received, a work will be done for those that are hungering and thirsting for righteousness, a work that will be an advance work, a work that means, Go forward and upward.

“Thus saith the Lord of Hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.” There are two parties in this world. The angels of heaven co-operate with every unselfish worker; but the angels of Satan will confuse judgment by using elements that put stumbling-blocks in the way of those whom God would bring to an understanding of the truth.

If God's workers will be controlled by the Holy Spirit, if they will keep the preparation necessary for time and for eternity ever before them, the Lord will enable them to do a work that will advance his truth.

Let every one who believes the truth empty himself of his selfishness and self-sufficiency, and his ambitious devising. Let the heavenly messengers empty themselves of the golden oil into the golden tubes, that it may flow into the golden bowls. Every church needs this golden oil; for their lamps are going out, when they should be bright and clear, sending forth to the world a shining light, that will penetrate the moral darkness which has covered the world like a funeral pall. If ever the anointed ones that stand by the Lord of the whole earth were needed, they are needed now.

The Lord has presented to the church in Battle Creek opportunities to work for him. There are families there that are no help where they are. They should locate in other churches, and communicate to others the knowledge of the truth which God has given them. But let those who make this move first seek God. The spiritual

life-blood from Christ is not circulating through their veins of experience because they do not do his service. Growth is impossible. They must be born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. Backsliders know not the virtue of an incorrupted experience. Their counsels are so mingled, the common fire with the sacred, that their decisions are worthless. They are doing harm and misleading others. . . .

As surely as the Lord lives and reigns, the words spoken to Nicodemus are spoken to the men who have been handling sacred responsibilities. God says to them, "Ye must be born again." A conversion, represented by a new birth, must take place. Then the men who have worked according to their supposed wisdom, will become as little children, seeking the Lord as did the children of Israel on the day of atonement, confessing their sins, and purifying themselves from every moral defilement. When they come to the Lord with a sense of their own weakness, the Lord will hear them, and will answer, "Here am I." The Holy Spirit will strip them of their self-righteousness, pharisaism, and hardness of heart, and will give them a heart of flesh, made soft and tender by its indwelling presence. Self will die, and the life of Christ will be revealed in their lives. The life they now live, they will live by the faith of the Son of God, who loved them and gave himself for them.

I tell you in the name of the Lord, that those who have had great light, are to-day in the state described by Christ in his message to the Laodicean church. They think that they are rich, and increased in goods, and feel that they have need of nothing. Christ speaks to you. Hear,

O hear, if you have any regard for your souls, the words of the great Counselor, and act upon them: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

Practical truth must be brought into the life, and the word, like a sharp, two-edged sword must cut away the surplus of self that there is in our characters. "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

The Lord has given me messages of warning for his people, which I have, with much burden and pain of soul, communicated to you. I have been awakened at midnight, and in the small hours of the morning, to write you things which your blind eyes could not discern. "Am I therefore become your enemy, because I tell you the truth?" The message God has given has affected some zealously, but not all well. You do not see, you do not realize, the necessity of seeking the Lord earnestly, and fervently, and perseveringly, until you know that Christ is formed within you, the hope of glory.

When you have a knowledge of God's will, you will follow Christ in all things, and he will hide you in a cleft of the rock, and cover you with his hand, that you may lose sight of self, and behold his glory. Moses said to the Lord, "I beseech thee, show me thy glory." "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffer-

ing, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." This is a representation of the passing by of God. It is a true description of the after-influence of all his working in the path where he goes.

Those who become careless and reckless and self-indulgent, do not stop to think of the consequences of their actions. Thus it was with Nadab and Abihu, the sons of Aaron. The word of God had given specific direction that sacred fire only was to be used in the service of God. But the senses of Nadab and Abihu were beclouded with wine, and they offered strange fire before God. They placed themselves in a position where they could not distinguish between the sacred and the common. They used common fire, which God had commanded them not to use, and they died before the Lord. After they were slain, Moses said to Aaron, "This is it that the Lord spake, saying, I will be sanctified in them that come nigh me."

How often the actions of these men have been repeated! In a careless manner, the sacred work of God has been mingled with common ideas. This has cheapened the truth. Human opinions have been brought to the front, and unsanctified propositions, born wholly of self, have been acted upon. If those who have done this could see the result of their work, if they could know what it means to turn things upside down, they would tremble before God.

"The Lord Jesus shall be revealed from heaven

with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe." Selfish characteristics do not reveal the glory of God, and cannot be practised by those who are truly united to Christ. There is to be straightforward action in all things. When the people of God begin to walk apart from him, their actions testify that they are not eating the flesh and drinking the blood of the Son of God, that they are not one in spirit with Christ. "A little leaven leaveneth the whole lump." There is among us a leaven of disregard for spiritual and holy practises.

"I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." This is practical godliness. But it has been discarded, and strange fire, which the Lord has condemned, has been used.

The Lord would have his institutions cleansed and uplifted to a high, holy standard. "The fruit of the Spirit is love, joy, peace, long-suffer-

ing, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

SOWING BESIDE ALL WATERS.

"PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Strive to excel in the practise of the word of God. This is the only lawful strife. Practise God's word; eat the flesh and drink the blood of the Son of God.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanks-

giving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."

God is to be glorified in us. Please read the eighth chapter of second Corinthians. "This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." This is the work of the Lord. When God's people follow his directions on this point, the glory of the Lord shall be their reward. Who will act on Bible principles, taking the word of God as their counselor?

There is a great work to be done. The world will not be converted by the gift of tongues, or by the working of miracles, but by preaching Christ crucified. The Holy Spirit must be allowed to work. God has placed instrumentalities in our hands, and we must use every one of them to do his will and way. As believers we are privileged to act a part in forwarding the truth for this time. As far as possible we are to employ the means and agencies that God has given us to introduce the truth into new localities. Churches must be built to accommodate the people of God, that they may stand as centers of light, shining amid the darkness of the world.

We must sow beside all waters, keeping our souls in the love of God, working while it is day, and using the means the Lord has given us to do whatever duty comes next. Whatever our hands find to do, we are to do it with cheerfulness; whatever sacrifice we are called upon to make,

we are to make it cheerfully. As we sow beside all waters, we shall realize that "he which soweth bountifully, shall reap also bountifully."

"Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." Do not draw back after once the Holy Spirit has awakened in your mind a sense of duty. Act on the suggestion, for it was prompted by the Lord. "If any man draw back, my soul shall have no pleasure in him."

It means much to sow beside all waters: it means a continual imparting of gifts and offerings. God will furnish facilities, so that that faithful steward of his entrusted means shall be supplied with a sufficiency in all things, and be enabled to abound to every good work.

Thank the Lord, the subject of beneficence has been made very clear and plain. "As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." The seed sown with full, liberal hand is taken charge of by the Lord. He who ministers seed to the sower, gives his worker that which enables him to co-operate with the Giver of the seed by sowing the seed.

Man is the Lord's co-laborer. The seed sown—acts of liberality—is first given by the Lord; and in sowing, in supplying the necessities of those who are in need, man returns to the Lord his own. The Lord supplies a sufficiency for this

work, that his servants may continue ministering to those that are needy.

This seed-sowing is not merely bestowing temporal blessings. It embraces the precious seed of truth, which is to be given to those that are in need of spiritual enlightenment. They are to be fed with spiritual food, even the bread of life. Words of comfort must be spoken to them; they must be given the invitation to the gospel feast.

Both temporal and spiritual liberality is included in this lesson of seed-sowing. When God's instrumentalities sow the good seed by distributing to others the temporal blessings God has given them, gratitude and thanksgiving to God are awakened in the hearts of the receivers. They are relieved; their temporal wants are supplied, and the evidence of the love and sympathy of others awakens in their hearts a feeling of thanksgiving to God, and opens the way whereby the seeds of truth may be sown. And God, who ministers seed to the sower, will cause the seed sown to germinate, and spring up unto life eternal.

God gave his only begotten Son to bear the guilt of the world, that all who believe in him should not perish, but have everlasting life. This is an assurance that everything is provided to enable us to be overcomers. We may be "enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God: whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men."

This work God would have us do. Christ's example must be followed by those who claim to be his children. Relieve the physical necessities of your fellow men, and their gratitude will break down the barriers, and enable you to reach their hearts. Consider this matter earnestly. As churches you have had an opportunity to work, as laborers together with God. Had you obeyed the word of God, had you entered upon this work you would have been blessed and encouraged, and would have obtained a rich experience. You would have found yourselves, as the human agencies of God, earnestly advocating a scheme of saving, of restoration, of salvation. This scheme would not be fixed, but progressive, moving on from grace to grace, and from strength to strength.

MRS. E. G. WHITE.

SELF-DENIAL, AND SUPPORT OF THE MINISTRY.

COORANBONG, N. S. W., March 14, 1897.

LETTERS have come to me from Oakland and Battle Creek, making inquiries as to the disposition made of the tithe. The writers supposed that they were authorized to use the tithe-money in meeting the expenses of the church, as these expenses were quite heavy. From that which has been shown me, the tithe is not to be withdrawn from the treasury. Every penny of this money is the Lord's own sacred treasure, to be appropriated for a special use.

There was a time when there was very little missionary work done, and the tithe was accu-

mulating. In some instances the tithe was used for similar purposes as is now proposed. When the Lord's people felt aroused to do missionary work in home and foreign missions, and to send missionaries to all parts of the world, those handling sacred interests should have had clear, sanctified discernment to understand how the means should be appropriated. When they see ministers laboring without money to support them, and the treasury is empty, then that treasury is to be strictly guarded. Not one penny is to be removed from it. Ministers have just as much right to their wages as have the workers employed in the Review and Herald Office, and the laborers in the Pacific Press Publishing house. A great robbery has been practised in the meager wages paid to some of the workers. If they give their time and thought and labor to the service of the Master, they should have wages enough to supply their families with food and clothing.

The tithe is required of the minister. He does his share according to his ability, and should receive his due. The ministers are often placed where they have to lead out in donations in the places where they labor, and in defraying the expenses of tents, besides providing food for themselves. Many have families at home to support. If they were not traveling from place to place, less expensive clothing could be worn; the extra money paid for tents at camp-meetings and in donations, so frequently leave them no surplus that they feel restrained from acting a part in various enterprises which they would be pleased to participate in. This is expected of them, and in order to do this, they pledge. This pledge they are often a long time in paying; it hangs upon them as a debt which they are frequently

unable to lift. It is a great self-denial on the part of these men to thus separate from their families. They are forced to take up with all kinds of fare, and to eat all kinds of food, especially in countries where the standard of truth is first lifted.

The light which the Lord has given me on this subject, is that the means in the treasury for the support of the ministers in the different fields is not to be used for any other purpose. If an honest tithe were paid, and the money coming into the treasury were carefully guarded, the ministers would receive a just wage. The auditing committee has often been composed of men who were farmers. These could dress in coarse clothing appropriate for the work they were doing. They raised all they needed as a family to subsist upon, and they knew not what the outlay of a minister must necessarily be when he goes into a new field to labor for perishing souls. The outlook is often hard and discouraging. Some fields, when the work is first opened up, are encouraging; but the reare other fields that are not so. Both must receive the truth. The minister must labor and pray. He must visit the different families. Frequently he finds the people so poor that they have little to eat, and no room in which to sleep. Often means have to be given to the very needy to supply their hunger and cover their nakedness. Then what injustice to have a company of men as auditing committee who by a dash of the pen will disappoint a distressed minister who is in need of every cent that he has been led to expect. There would be just as much fairness in having a committee decide whether the men employed in our institutions should have their stipulated wages, or should have them curtailed as the human agent, who will himself be

in nowise affected by the strait places they may pass through, shall decide.

The minister who labors should be sustained. But notwithstanding this, those who are officiating in this work see that there is not money in the treasury to pay the minister. They are withdrawing the tithe for other expenses,—to keep up the meeting-house necessities or some charity. God is not glorified in any such work. We have to raise our voice against this kind of management. Let those who have comfortable homes, and are not called upon to leave their families, consider this matter. Gifts and offerings should be brought in by the people as they are privileged in having houses of worship, as in Battle Creek and Oakland, two of our largest churches. Let house-to-house labor be done in setting before the families in Battle Creek and Oakland their duty in acting a part in meeting these expenses, which may be called common or secular, and let not the treasury be robbed. There has not been money in the treasury to supply ministers for the service of God.

Let those who take such delight in devoting so largely of their means to clothing their bodies, consider that they are using God's money, that might be invested in bearing the truth to those that are perishing in their sins. They need the gospel presented to them, they need to be taught that they must be clothed with the garments of the righteousness of Christ, else they cannot have a place with the saints in light. Those who have had great light, and yet continue to follow the fashions of the world in dress, are using the Lord's money to gratify their pride. They are robbing the cause of God of the means which might far better, for their present and

eternal good, be invested in missionary work. When those whose names are on the church books shall be converted, they will no longer delight in their display of dress in the house of God. This is looked upon by the Lord's holy Watcher from heaven, who traces the whole history from cause to effect. He sees what might have been done with the means, had it been used to glorify God, rather than to minister to their pride, and separate their souls from God. The Lord will not serve with the selfish indulgence of these men and women. Had they clothed themselves with modest apparel, as the Holy Spirit has specified they should do, they would have had the blessing of God. The atmosphere surrounding their souls would not be as a spiritual malaria to others who newly come into the faith. Such examples of show and of the love of dress, of following the fashions of this degenerate age, — this leaven of pride and extravagance is gathering to itself, until the whole lump will be leavened. Let the money expended for bicycles be invested in the cause of God.

The church without living godliness is like the fig tree, to which Christ, hungering for food, came and searched for fruit, and found nothing but leaves. This is as it is with many who profess religion; and our position, having as we have, great light, great opportunities, great privileges, will bring the curse that came upon the fig tree, upon all who have a name to live, and are fruitless. When Christ uttered the words, "Let no fruit grow on thee henceforth forever," presently "the fig tree withered away."

The Lord is coming speedily, yet, notwithstanding his professed people read the signs of

the times, — of famines, of thousands being swept away by earthquakes and floods, by fire, by calamities by sea and land, by plagues, by war and bloodshed, — the love of self so deadens the spiritual senses, that the day of the Lord will come upon them as a thief in the night, and he declares, "They shall not escape." The Lord is to judge both quick and dead at his appearing and his kingdom. Will these stand in their pride and self-glorification before that tribunal, when the judgment will sit, and the books will be opened, and every man shall be judged according as his works have been?

Christ declares, "I know thy works." Does the Lord seem to be too far away, too indistinct, to produce any appreciable effect on the conduct of the human agent? Shall the hellish shadow of Satan ever be penetrated by living faith? Christ is a personal, present Saviour, one who is ordering all things for his own glory. He is accessible at all times if we will come to him in contrition of soul. I would urge upon all in Battle Creek to wake from your spiritual death-like slumber. Unless you do, it will pass into the slumber of eternal death.

Those who have used the tithe-money to supply the common necessities of the house of God, have taken the money that should go to sustain ministers in doing his work, in preparing the way for Christ's second appearing. Just as surely as you do this work, you misapply the resources which God has told you to retain in his treasure-house, that it may be full, to be used in his service. This work is something of which all who have taken a part in should be ashamed. They have used their influence to withdraw from God's

treasury a fund that is consecrated to a sacred purpose. From those who do this, the blessing of the Lord will be removed.

The tithe-money must be kept sacred. There are ministers who receive nothing for their labor; for there was no money to pay them. This I saw would be; for the management is wrong. Let every member of the church deny himself in dress, at the table, in house furniture, in carpets, in many things that are enjoyable, but not a necessity. There are souls to be saved. Can you be called workers together with Christ, can you be wearing his yoke, and yet your indulgence be cutting off the supplies of God's house? I was permitted to hear your faithless bemoaning of "the hard times." You should deny yourselves in many ways, and be thankful for that which you have. Talk no more your unbelief. If the brethren in responsible positions would talk faith and courage to all the workers in the Office, if you would talk self-denial in the church, if you would practise it in your own families, if you would bear a clean-cut testimony, which you have not borne, if you would all be mouthpieces for God, and present to the church the necessity for self-denial, the humiliation of the soul, praying for the Lord to forgive your pride, your foolish, senseless vanity, the Lord may pass by, and leave you a blessing.

I call upon editors, I call upon every responsible man in the office of the Pacific Press to believe in Jesus Christ and the truth for this time. Let your works show that you do believe your words of murmuring in the past to be wrong, that it is time now for you to cast your net on the right side of the ship, the side of faith. For the rest of your days, while probation lasts, show what

can be done by a self-denying, self-sacrificing, consecrated, living church.

There is a work to be done in the Office and in the Sanitarium. There is a work to be done in the churches of California. A different testimony must go forth from lips touched with the live coal from off the altar. When you are in Christ, you can bear a living testimony. But throughout the churches there is selfishness and sin, dishonesty, unbelief, criticism, and fault-finding. It is high time now for you to awake out of sleep. Believe with all your heart that Christ died for the world, that he died for you, and that you must have an abiding Christ, and carry a message inspired by the Holy Ghost. We read that in olden times holy men spake as they were moved by the Holy Ghost. This is what we need; this is what we must have. It is not a divided heart, a monotonous message, that we have to bear; it is a living message to dying men. Then talk not of appropriating the tithe that is to send forth ministers to preach the word. Go to work, and see if you cannot speak words that will melt and subdue hearts. I am terribly alarmed. I say again, Put away your unbelief. You make the people selfish and unbelieving because you talk selfishness and unbelief. You are to work now in an opposite direction, after seeking the Lord with all your heart.

We need money here to carry forward the work. But we have no such resources to draw upon as you have in Oakland and Battle Creek. We cannot sustain ministers in the field; for there is no money in the treasury. I know from the light given me of God that there should be many workers in California. There should be workers

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in Michigan, and yet men are questioning in regard to using the tithe for other purposes than that which the Lord has specified. In California, in all our cities in America, in the highways and byways, men and women should go forth as consecrated workers, who will proclaim the message of warning. In Michigan, and Battle Creek especially, it has been thought that Dr. Kellogg was working disproportionately for the poor and wretched ones, in medical missionary lines. Then why does not the General Conference go to work? Why does it allow the treasury which should be kept for the purpose of sustaining the ministry, to be drawn upon, and diverted to common things? Why should it permit its ministers to be half paid, and at the same time talk so begrudgingly of that which they do receive? When this work shall cease in our churches, a living testimony will go forth from human lips, under the operation of the Holy Ghost.

Burdens have been borne, projects have been entered into, and time has been given to matters that God never intended any of you to study upon, or to undertake. Now, for Christ's sake, change the order of things. In the place of having ministers drawn from their fields of labor to learn more, encourage them to communicate what they do know. You have robbed a world that is perishing in its sins, of labor it should have had. If these men will work, if they will study, and consecrate themselves to God, if they will do the work with earnestness, with zeal, with faith and prayer, we shall see something done. Satan has stolen a march on us. God desires that we shall put on the whole armor of righteousness. He says, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on

the whole armor of God, that ye may be able to stand against the wiles of the devil." Read carefully the injunctions here given by the inspired apostle, and "be ye doers of the word."

MRS. E. G. WHITE.

HOLY SPIRIT VERSUS SELFISHNESS.

The Danger of Rejecting Light.

"SUNNYSIDE," COORANBONG, Feb. 6, 1896.

(Copied Jan. 28, 1897)

To My Brethren in America:—

THE great office work of the Holy Spirit is thus distinctly specified by our Saviour, "And when he is come, he will reprove the world of sin." Christ knew that this announcement was a wonderful trust. He was nearing the close of his ministry upon this earth, and was standing in view of the cross, with a full realization of the load of guilt that must be placed upon him as the sin-bearer. Yet his greatest anxiety was for his disciples. He was seeking to find solace for them, and he told them, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of the Holy Spirit, the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. Another spirit must be met; for the essence of evil was working in all ways, and the submission of man to this satanic captivity was amazing.

To-day, as in Christ's day, Satan rules the minds of many. O that his terrible, fearful work could be discerned and resisted! Selfishness has perverted principles, selfishness has confused the senses and clouded the judgment. It seems so strange that notwithstanding all the light that is shining from God's blessed word, there should be such strange ideas held, such a departure from the spirit and practise of truth. The desire to grasp large wages, with a determination to deprive others of their God-given rights, has its origin in Satan's mind; and by their obedience to his will and way, men place themselves under his banner. Little dependence can be placed on those that have been taken in this snare, unless they are thoroughly converted and renovated; for they have been leavened by wrong principles, which they could not perceive were deleterious in their effect.

O if those in the various fields, in America and all over the world, were working according to the Bible rule, and were striving to uproot selfishness, what a work would be accomplished for the church! But sins which have from time to time been pointed out are lying at the door of many, sins which the Lord regards as of no light character. If men would only give up their spirit of resistance to the Holy Spirit,—the spirit which has long been leavening their religious experience,—God's Spirit would address itself to their hearts. It would convince of sin. What a work! But the Holy Spirit has been insulted, and light has been rejected. Is it possible for those who for years have been so blinded, to see? Is it possible that in this late stage of their resistance their eyes will be anointed? Will the voice of

the Spirit of God be distinguished from the deceiving voice of the enemy?

There are men who will soon evidence which banner they are standing under, the banner of the Prince of Life, or the banner of the prince of darkness. If they could only see these matters as they are presented to me; if they could see that, as far as their souls are concerned, they are as men standing on the brink of a precipice, ready to slide over to the depths below, I do not think they would stand trembling on the brink another instant, if they had any regard for their salvation.

It is not the will of God that any shall perish, but that all shall have everlasting life. O could I be assured that in the coming Conference my brethren would feel a sense of what pure principles mean to them and to all with whom they are associated, my heart would leap with joy! If those that have wandered so far from God and true righteousness would show that the Holy Spirit was striving with them, that they were conscious of their guiltiness in departing from the word of God and acting as blind leaders of the blind, I should have hope. When these do awake from their paralysis, they will be overwhelmed with a sense of lost time,—the Lord's precious talent,—lost opportunities, which were given to them that they might show their appreciation of the infinite compassion of God for fallen man.

Every soul that accepts Jesus as his personal Saviour, will pant for the privilege of serving God, and will eagerly seize the opportunity to signalize his gratitude by devoting his abilities to God's service. He will long to show his love for Jesus and for his purchased possession. He

will covet toil, hardship, sacrifice. He will think it a privilege to deny self, lift the cross, and follow in Christ's footsteps, thus showing his loyalty and love. His holy and beneficent works will testify to his conversion, and will give to the world the evidence that he is not a spurious, but a true, devoted Christian.

Men are now earnestly plying every art and trade in order to satisfy their desire for more gain. If they would use this tact and zeal and careful thoughtfulness in an effort to gain something for the Lord's treasury, how much would be accomplished! When men who are thoroughly selfish accept Christ, they will show that they have a new heart; and instead of grasping all they possibly can obtain to benefit themselves, instead of making little, stunted sacrifices for the Lord, they will cheerfully do all that they can to advance his work. The spirit of grasping, which has been so largely developed, will die, and they will heed the words of Christ, "Sell that ye have, and give alms." They will work as laboriously, with zeal and energy and earnestness, to build up the kingdom of God, as they have worked to obtain riches for themselves.

I tell you the truth. We are far behind our holy religion in our conception of duty. O if those who have been blessed with such grand and solemn truth would arise and shake off the spell that has benumbed their senses and caused them to withhold from God their true service, what would not their well-organized efforts accomplish for the salvation of souls! What a change would be seen in the principles carried out! The world, the flesh, the devil, would not blind men and women as to what constitute pure, sacred, loyal principles.

The word of God appropriated is the preparation for eternal life. But men have placed such an interpretation upon this word that it has been made meaningless. Heart and conscience have become hardened and corrupted. Brethren, in the name of Jesus, I ask, Do you believe the word of God? Are you sons and daughters of God? If you are, it is because you have been converted, and have received Christ into your soul-temple, and your minds have been brought under the new law, even the royal law of liberty. O if I could have the joyful news that the will and minds of those in Battle Creek who have stood professedly as leaders, were emancipated from the teachings and slavery of Satan, whose captives they have been for so long, I would be willing to cross the broad Pacific to see your faces once more. But I am not anxious to see you with enfeebled perceptions and clouded minds because you have chosen darkness rather than light.

The divine Spirit reveals its working on the human heart. When the Holy Spirit operates upon the mind, the human agent will understand the statement made by Christ, "He shall receive of mine, and shall show it unto you." Subjection to the word of God means the restoration of one's self. Let Christ work by his Holy Spirit, and awaken you as from the dead, and carry your minds along with his. Let him employ your faculties. He has created your every capability that you may better honor and glorify his name. Consecrate yourself to him, and all associated with you will see that your energies are inspired of God, that your noblest powers are called into exercise to do God's service. The faculties once used to serve self and advance unworthy principles, once serving as members of unrighteous

purposes, will be brought into captivity to Jesus Christ, and become one with the will of God.

There is a work to be done in the churches. Young men and women must be trained and educated, and then places will be found for them in the work. You are worried and perplexed because Dr. Kellogg is gathering in disproportionately in the medical missionary work, because his work far exceeds the work being done in the churches by the General Conference. What is the matter?—It is plain that the light given by God has not been acted upon. Men have supplanted God's plans by their own plans. The prosperity of the medical missionary work is in God's order. This work must be done; the truth must be carried to the highways and the hedges.

But the heart of the work, the great center, has been enfeebled by the mismanagement of men who have not kept pace with their Leader. Satan has diverted their money and their capabilities into wrong channels. Their precious time has been passing into eternity. The earnest work that is now being done, the aggressive warfare that is being carried on, might long ago have been just as vigorously carried forward in obedience to the light of God. The whole body is sick because of mismanagement and miscalculation. The people to whom God has entrusted eternal interests, the despositaries of truth pregnant with eternal results, the keepers of light that is to illuminate the whole world, have lost their bearings. Has God made a mistake? Are those at the heart of the work chosen vessels that can receive the golden oil, which the heavenly messengers, represented as two olive trees, empty into the golden tubes to replenish the

lamps? Are those in Battle Creek, the men and women that God has appointed to do the most solemn work ever given to mortals, in partnership with Jesus Christ in his great firm? Are those whom he has bidden to communicate the light from the burning lamps to others, that the regions of darkness may have opportunity to hear the saving message, doing their duty?

O if those who profess to know the truth had the Spirit of Christ, the self-sacrificing Redeemer, who gave up his riches, his splendor, his high command, and did all that a God could do to save souls, they would deny self, lift the cross, and follow Jesus. How will you who love worldly treasure answer to God in the great day of judgment for your feeble and sleepy efforts to send the truth to regions beyond? The money expended in bicycles and dress and other needless things must be accounted for. As God's people you should represent Jesus; but Christ is ashamed of the self-indulgent ones. My heart is pained. I can scarcely restrain my feelings, when I think of how easily our people are led away from practical Christian principles to self-pleasing. As yet many of you only partially believe the truth. The Lord Jesus says, "Ye cannot serve God and mammon," and we are to live by every word which proceedeth out of his mouth. How many believe his word?

The Lord abhors your selfish practises, and yet his hand is stretched out still. I urge you for your souls' sake to hear my plea now for those who are missionaries in foreign countries, whose hands are tied by your ways. Satan has been working with all his powers of deception to bring matters to that pass where the way will be

hedged up for want of means in the treasury.

Do you realize that every year thousands and thousands and ten times ten thousand souls are perishing, dying in their sins? The plagues and judgments of God are already doing their work, and souls are going to ruin because the light of truth has not been flashed upon their pathway. Do we fully believe that we are to carry the word of God to all the world? Who believes this? "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Who has the faith that will enable them to practise this word? Who believes in the light which God has given?

The Lord calls for united action. Well-organized efforts must be made to secure laborers. There are poor, honest, humble souls whom the Lord will put in your place, who have never had the opportunities you have had, and who could not have them because you were not worked by the Holy Spirit. We may be sure that when the Holy Spirit is poured out, those who did not receive and appreciate the early rain will not see or understand the value of the latter rain. When we are truly consecrated to God, his love will abide in our hearts by faith, and we will cheerfully do our duty in accordance with the will of God.

But the little interest that has been manifested in the work of God by our churches alarms me. I would ask all who have means, to remember that God has entrusted this means to them to be used in the advancement of the work which Christ came to our world to do. The Lord tells every man that in the sight of God he is not the

owner of what he possesses, but only a trustee. Not thine, but mine, saith the Lord. God will call you to account for your stewardship. Whether you have one talent, or two, or five, not a far-thing is to be squandered on your own selfish indulgences. Your accountability to Heaven should cause you to fear and tremble. The decisions of the last day turn upon our practical benevolence. Christ acknowledges every act of beneficence as done to himself.

MRS. E. G. WHITE.

EXTRACTS FROM A RECENT COMMUNICATION.

"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE."

ALL who name the name of Christ should work for him with heart and mind and soul and strength; and *they will work* if they believe the great gospel of truth. The heartiness of their zeal for Christ's sake will testify to the measure of their faith. Self will be swallowed in Christ if they are truly united with him. "I live," said the great apostle, "yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

The light given over and over again by the Spirit of God is, Do not colonize. Enter the large cities, and create an interest among the high and the low. Make it your work to preach the gospel to the poor, but do not stop there. Seek to reach the higher classes also. Study your location with a view to letting your light shine forth to others. This work should have been done

long since. Do not make the Sabbath question your first specialty. You must reach the people with practical subjects, upon which all can agree. . . .

God's people have a work to do which is not being done. The last message of mercy must be given to a world perishing in their sins. Those who are connected with our institutions have every facility and opportunity to work for the poor sinners that are out of Christ; but they are dumb. If our churches would only practise the truth, and show that they believe that Christ came to our world to save sinners, the power of God would attend their labors. But they must keep in touch with the Source of all light and efficiency, and in touch with the world, not to imbibe the spirit of the world, but that they may do the work God has appointed them to do. . . .

MINISTERIAL INSTITUTES.

"Go ye into all the world, and preach the gospel to every creature," is Christ's command to his workers. But this plain declaration has been disregarded. Even though the light has been given again and again, men are called from the fields, where they should have continued working in the love and fear of God, seeking to save the lost, to spend weeks in attending a ministerial institute. There was a time when this work was made necessary, because our own people opposed the work of God by refusing the light of truth on the righteousness of Christ by faith. This they should have received and re-echoed, with heart and voice and pen; for it is their only efficiency. They should have labored under the Holy Spirit's dictation to give the light to others.

By devoting year after year to ministerial institutes, fields have been neglected that are white already to harvest. Even the workers have been weakened instead of being strengthened. This has been a mistake. God calls upon his servants to communicate, not to be ever learning, and never able to come to a knowledge of the truth.

THE WORK OF THE HOLY SPIRIT.

The great object of the advent of the Holy Spirit is distinctly specified by Christ. "When he is come," he said, "he will reprove the world of sin, and of righteousness, and of judgment." This light has been kept before our people for years. The power of the Holy Spirit has been largely manifested at Battle Creek, the great heart of the work, to be communicated to those in the highways and hedges, that the mass of human beings under Satan's sway of sin and death might be reformed and renovated by the Spirit's power. But when light has come to those at the center of the work, they have not known how to treat it. The testimonies God has given his people are in harmony with his word.

When Christ spoke these words, he was standing in the shadow of the shameful cross, the symbol of the guilt which made the sacrifice of Christ necessary in order to save the world from complete ruin. Christ looked forward to the time when the Holy Spirit, as his representative, should come to do a wonderful work in and through his merits; and he felt privileged to communicate his relief to his disciples.

The Son of God himself descended from heaven in the garb of humanity, that he might give power to man, enabling him to be a partaker of the divine nature, and to escape the corruption

which is in the world through lust. His long, human arm encircled the race, while with his divine arm he grasped the throne of the Infinite. By living, not to please himself, but to please his Heavenly Father, by spending his life in work for others, by doing good, and seeking to save suffering humanity, Christ gave practical lessons of self-denial and self-sacrifice.

But Satan, working through disobedient elements, was counterworking the work of God. By one desperate act he determined to cut off every ray of light that was shining amid the moral darkness of the world, and thus cut off the communication coming from the throne of God. He determined to defy God the Father, who sent his Son into the world. "This is the heir," said the wicked husbandman; "come, let us kill him, and the inheritance shall be ours." And they crucified the Lord of life and glory.

Before he offered himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon the world, which would act in his place, and bring the boundless resources of grace within the reach of his followers. "I will pray the Father," he said, "and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."

The striking feature of divine operations is the accomplishment of the greatest work that can be done in our world, by very simple means. It is God's plan that every part of his government shall depend on every other part, the whole as a wheel within a wheel, working with entire har-

mony. He moves upon human forces, causing his Spirit to touch invisible chords, and the vibration rings to the extremity of the universe.

The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the Holy Spirit.

THE NEED OF A CONNECTION WITH GOD.

God has been pointing out a work which is to be done. The world must be warned. He has given men and women the privilege of being co-partners with him in this great work. If they would use only the facilities provided by God, placing the sacred fire upon their censers, with the fragrant incense, a firm connection would be made between the might of divine power and the human agent. But if men think that they are sufficient of themselves, they become vain-glorious, and the spirit of corruption spreads through the entire being. God cannot use them. Christ says, "Without me ye can do nothing."

Those who have not a living connection with God have not an appreciation of the Holy Spirit's manifestation, and do not distinguish between the sacred and the common. They do not obey God's voice, because as the Jewish nation, they know not the time of their visitation. There is no help for man, woman, or child, who will not hear and obey the voice of duty; for the voice of duty is the voice of God. The eyes, the ears, and the heart, will become unimpressible if men and women refuse to give heed to the divine counsel, and choose the way that is best pleasing to themselves.

O how much better it would be if all who do this were connected with some other work than the sacred institutions appointed by God as his

great centers! They are supposed to be under the guidance of the Holy Spirit; but this is a mistake. They do not do the work of God faithfully; they do not give evidence that they realize its sacred character. Their influence misleads others, causing them to regard lightly God's instrumentalities ordained for the saving of souls, and leading them to think that they may bring in their own ideas and common thoughts and plans. Thus a low, cheap, level is reached, and God is greatly dishonored.

God would have all who have such an experience ingrained in their religious life, choose occupation elsewhere, in laborious, narrow spheres, where eternal interests will not be cheapened by their unconsecrated lives, where there is less room to encounter temptation. Strenuous, flesh-wearing toil may counteract and subdue their evil propensities, and others will not be leavened by their harmful tendencies and traits of character.

Those who have any connection with God's work in any of our institutions must have a connection with God, and must be committed to do right under all circumstances that they may know where they will be found in the day of trial. No one connected with the sacred work of God can remain on neutral ground. If a man is divided, undecided, unsettled, until he is sure that he will lose nothing, he shows that he is a man God cannot use. But many are working in this line. They have not been appointed by God, or else they have decidedly failed to be worked by the mighty agency of the Holy Spirit.

The Lord will use educated men if their supposed knowledge does not lead them to desire to work the Holy Spirit, and to seek to teach the

Lord that human policy is better than divine plans, because it accords better with popular opinion. Every one in God's service is under bonds to stand forth boldly and meet prejudice, opposition, and human passion. They must ever remember that they are God's servants, and in his service.

Flora H. Williams

SPECIAL TESTIMONY FOR MINISTERS AND WORKERS.— NO. 11.

BATTLE CREEK, MICH., July 31, 1898.

Dear Fellow Workers:—

THE following Testimonies have come to this place as their dates indicate. The ones entitled "God's Messengers" and "Solemn Admonitions" have had but a limited circulation. However, extracts from them have been published from time to time. The thoughts contained in these two are so in keeping with the other communications herein published, that it has been deemed best to send them out together. Judging from the eagerness of our brethren everywhere to receive these Testimonies, we believe they will have a careful study. They plainly set before us the situation for our time, when "to sleep now is a fearful crime." "We must now do all in our power to seek a personal consecration to God."

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GOD'S MESSENGERS.

(The Lord would have his people divested of everything unscriptural in regard to the ministry. The men called to the ministry should not be made idols of; they should not be looked upon with superstitious reverence; and because of the power vested in them through their office, sin in them should not lose its offensiveness. Their very office makes sin in them more exceedingly sinful; for in committing sin they make themselves the ministers of sin, the agents of Satan, through whom he can work with success to perpetuate sin.)

(All should bear in mind that Satan's special efforts are directed against the ministry. He knows that it is but a human instrumentality, possessing no grace or holiness of its own. He knows that it is an agent that God has ordained to be a powerful means for the salvation of souls, and is efficacious only as God, the eternal Spirit, makes it so. He knows that the treasure of the gospel is in earthen vessels, that it is God's power alone that can make them vessels of honor. They may cultivate the vineyard; a Paul may plant and an Apollos water; but God alone can give the increase.)

God has never left his church without a witness. In all the scenes of trial and proving, of opposition and persecution amidst moral darkness, through which the church has passed, God has had men of opportunity who have been prepared to take up his work at different stages, and carry it forward and upward. Through patriarchs and prophets he revealed his truth to his

people. Christ was the teacher of his ancient people as verily as he was when he came to the world clothed in the garments of humanity. Hiding his glory in human form, he often appeared to his people, and talked with them "face to face, as a man speaketh unto his friend." He, their invisible Leader, was enshrouded in the pillar of fire and of cloud, and spoke to his people through Moses. The voice of God was heard by the prophets whom he had appointed to a special work and to bear a special message. He sent them to repeat the same words over and over again. He had a message prepared for them that was not after the ways and will of men, and this he put in their mouths and had them proclaim. He assured them the Holy Spirit would give them language and utterance. He who knew the heart would give them words with which to reach the people.

(The message might not please those to whom it was sent. They might not wish for anything new, but desire to go right on as they had been doing; but the Lord stirred them up with reproofs: he rebuked their course of action. He infused new life in those who were sleeping at their post of duty, who were not faithful sentinels. He showed them their responsibility, and that they would be held accountable for the safety of the people. They were watchmen who were not to sleep day nor night. They were to discern the enemy, and give the alarm to the people, that every one might be at his post, that the watching foe might not obtain the least advantage.)

(And to day the Lord declares to his watchmen that if they are unfaithful, and do not warn the

people who are in peril, they will be taken away in their sins. "His blood," he says, "will I require at thine hand." But if his messengers lift up their voices in reproof and warning, to turn men from their wicked ways, and those souls who will not hear, then the watchman is clear; the offender against God will be taken in his sins: his blood will be upon his own soul.)

These solemn matters are set before me in clear lines. God has appointed apostles, pastors, evangelists, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith. God declares to his people, "Ye are God's husbandry, ye are God's building." There must be a continual advancement. Step by step his followers must make straight paths for their feet, lest that which is lame be turned out of the way. Those who would labor for God must work intelligently to replenish the deficiencies in themselves and glorify the Lord God of Israel by standing in the light, working in the light of the Sun of Righteousness. Thus they will carry the church forward and upward and heavenward, making its separation from the world more and more distinct. (As they assimilate their character to the Divine Pattern, men will not guard their own personal dignity. With jealous, sleepless, loving, devoted interest, they will guard the sacred interest of the church from the evil which threatens to dim and cloud the glory that God intends shall shine forth through her. They will see that Satan's devices have no place or countenance in her by encouraging fault-finding, gossiping, evil-speaking, and accusing of the brethren;)

for those things would weaken and overthrow her.)

(There never will be a time in the history of the church when God's worker can fold his hands and be at ease, saying, "All is peace and safety." Then it is that sudden destruction cometh. Everything may move forward amid apparent prosperity; but Satan is wide awake, and is studying and counseling with his evil angels another mode of attack where he can be successful. The contest will wax more and more fierce on the part of Satan; for he is moved by a power from beneath. As the work of God's people moves forward with sanctified, resistless energy, planting the standard of Christ's righteousness in the church, moved by a power from the throne of God, the great controversy will wax stronger and stronger, and will become more and more determined. Mind will be arrayed against mind, plans against plans, principles of heavenly origin against principles of Satan. Truth in its varied phases will be in conflict with error in its ever-varying, increasing forms, and which, if possible, will deceive the very elect.)

Our work must be an earnest one. We are not to fight as those that beat the air. The ministry, the pulpit, and the press demand men like Caleb, who will do and dare, men whose eyes are single to detect the truth from error, whose ears are consecrated to catch the words from the faithful Watcher. And the Spirit from the throne of God will make itself felt upon a degenerate Christianity, a corrupt world, ready to be consumed by the long-deferred judgments of an offended God.

(There is danger now of men losing sight of the

important truths applicable for this period of time, and seeking for those things that are new and strange and entrancing. Many, if reproved by the Spirit of God through his appointed agencies, refuse to receive correction, and a root of bitterness is planted in their hearts against the Lord's servants who carry heavy, disagreeable burdens. There are men who teach the truth, but who are not perfecting their ways before God, who are trying to conceal their defections, and encourage an estrangement from God. They have not the moral courage to do the things that it is for their special benefit to do. They see no necessity for reform, and so they reject the words of the Lord, and hate him who reproveth at the gate.

This very refusal to heed the admonitions which the Lord sends, gives Satan every advantage to make of them the bitterest enemies of those who have told them the truth. They become falsifiers of those who have borne to them the message from the Lord.

(The man who rejects the word of the Lord, who endeavors to establish his own way and will, tears to pieces the messenger and message which God sends in order to discover to him his sin. His own inclinations have influenced his conduct, and he has built himself up in a wrong way. The divine rule is, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." But he would not do this. As a man thinketh, so is he. From within, out of the heart, proceed evil thoughts inspired by Satan. He begins to quibble at technicalities and manners. The spirit of Satan links him up with the enemy to bear a word of criticism on less im-

portant themes. The truth becomes of less and still less value to him. He becomes an accuser of his brethren, etc., and changes leaders. The outside world has a greater weight with him than has the flood of light that God has poured in upon the world in messages that he has given, and which he once rejoiced in.

O, how many things have developed since he become so full of hatred against God, because his dangers and wrongs were brought before him! He has allowed wicked thoughts to strengthen and prevail because, day by day, he has not eaten of the flesh and drunk of the blood of the Son of God, because he has not become a partaker of the divine nature. The things which come from within defile the man. How corrupt then must be the source from which these evils have taken their rise!

Unsanctified ministers are arraying themselves against God. They are praising Christ and the god of this world in the same breath. While professedly they receive Christ, they embrace Barabbas, and by their actions say, "Not this man, but Barabbas." Let all who read these lines, take heed. Satan has made his boast of what he can do. He thinks to dissolve the unity which Christ prayed might exist in his church. He says, "I will go forth and be a lying spirit to deceive those that I can, to criticize, and condemn, and falsify." Let the son of deceit and false witness be entertained by a church that has had great light, great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly; for he knows what truth is.)

(Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much.) "If thou hadst known," said Christ, "even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

Nevertheless, the foundation of God standeth sure. The Lord knoweth them that are his. The sanctified minister must have no guile in his mouth. He must be open as the day, free from every taint of evil. (A sanctified ministry and press will be a power in flashing the light of truth on this untoward generation. Light, brethren, more light we need. Blow the trumpet in Zion; sound an alarm in the holy mountain. Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto his people; for he has increased light for all who will hear. Let them be armed and equipped, and come up to the battle,—to the help of the Lord against the mighty. God himself will work for Israel. Every lying tongue will be silenced. Angels' hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. Victory will attend the third angel's message. As the Captain of the Lord's host tore down the walls of Jericho, so will the Lord's commandment-keeping people triumph, and all opposing elements be defeated.) Let no soul complain of the servants of God who have come to them with a heaven-sent message. Do not any longer pick flaws in them, saying, "They are too positive; they talk too strongly." They may

talk strongly; but is it not needed? God will make the ears of the hearers tingle if they will not heed his voice or his message. He will denounce those who resist the word of God.

Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us to put away our errors. But there is a people who will bear the ark of God. Some will go out from among us who will bear the ark no longer. But these can not make walls to obstruct the truth; for it will go onward and upward to the end. In the past God has raised up men, and he still has men of opportunity waiting, prepared to do his bidding,—men who will go through restrictions which are only as walls daubed with untempered mortar. (When God puts his Spirit upon men, they will work. They will proclaim the word of the Lord; they will lift up their voice like a trumpet. The truth will not be diminished or lose its power in their hands. They will show the people their transgressions, and the house of Jacob their sins.)

The conflict is to wax fiercer and fiercer. Satan will take the field and personate Christ. He will misrepresent, misapply, and pervert everything he possibly can, to deceive, if possible, the very elect. Even in our day there has been and will continue to be entire families who have once rejoiced in the truth, but who will lose faith because of calumnies and falsehoods brought to them in regard to those whom they have loved and with whom they have had sweet counsel. They opened their hearts to the sowing of tares; the tares sprang up among the wheat; they strengthened; the crop of wheat became less and less; and the precious truth lost its power to

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them.) For time a false zeal accompanied their new theories, which hardened their hearts against the advocates of truth as did the Jews against Christ.

Under the zeal of Satan, some have for a time the appearance of men in a flourishing condition; but it is only for a season. Satan carried them so far that they do despite to the Spirit of God. They spread themselves like a green bay tree. The Lord suffers them for a time. He allows them to manifest their envy and hatred against the people of God, as he has allowed Satan to develop his character, that he might stand before the heavenly universe, before the world un-fallen, and the fallen world, in his true attributes, as a deceiver, an accuser of the brethren, a murderer at heart.

Many who now claim to believe the truth, but who have no anchor, will be bound up with Satan's party. Those who have not worked on God's side of the question will be left to prove a stumbling-block to those who have gained a living experience for themselves. Let every minister, in the place of standing to criticize and question, to doubt and oppose, if there is the semblance of a chance to do so, be now employed in erecting barriers against the wily foes. Rather than fight against those whom the Lord has sent to save these, let his people pray fervently and continually for the power of God's grace, and that the Captain of the Lord's Host will take the field. Rather than sit in judgment upon men whom God has accepted to do him service, let the burden of their prayer be, night and day, that the Lord may send forth more laborers into his vineyard. Ministers, do not dishonor your God and

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grieve his Holy Spirit, by casting reflections on the ways and manners of the men he would choose. God knows the character. He sees the temperament of the men he has chosen. He knows that none but earnest, firm, determined, strong-feeling men will view this work in its vital importance, and will put such firmness and decision into their testimonies that they will make a break against the barriers of Satan.

God gives men counsel and reproof for their good. He has sent his message, telling them what was needed for the time—1897. Did you accept the message? Did you heed the appeal? He gave you opportunity to come up armed and equipped to the help of the Lord. And having done all, he told you to stand. But did you make ready? Did you say, "Here am I; send me"? You sat still, and did nothing. You left the word of the Lord to fall unheeded to the ground; and now the Lord has taken men who were boys when you were standing at the foremost of the battle, and has given to them the message and the work which you did not take upon you. Will you be stumbling-blocks to them? Will you criticize? Will you say, "They are getting out of their place?" Yet you did not fill the place they are now called to fill.

O, why will men be hindrances, when they might be helps? Why will they block the wheels, when they might push with marked success? Why will they rob their own soul of good, and deprive others of blessing that might come through them? These rejecters of light will remain barren deserts, where no refreshing, healing waters flow, and their ministrations as barren of moisture as were the hills of Gilboa, where

there was neither dew nor rain. They are not clothed with divine unction, and convey no blessing to others. They might humble their hearts and confess their wrongs, and break Satan's hold upon them. They might break the fetters which education, prejudice, or habits have forged. Would they only inquire of God, in the spirit of penitence, they would find him. Then they would not set up their own will, but go where the Spirit of the Lord leads; they would be guided by him.

(The purging and cleansing will surely pass through every church in our land that has had great opportunities and privileges, and has passed them by unheeded. More evidence is not what they want. They need pure and sanctified hearts to gather up and retain all the light that God has given, and then they will walk in that light)

(We need not say, "The perils of the last days are soon to come upon us." Already they have come. We need now the sword of the Lord to cut the very soul and marrow of fleshly lusts, appetites, and passions—May it pierce and divide in a far greater degree than it has ever yet done. May all the proud be cast down. May the carnally secure be drawn from the refuge of lies with which they have sought to deceive the people of God. May it cut away their self-righteousness, and open the eyes of the blind that they may see that they are not whole in the sight of God.)

I address the people of God who to-day are holding fast their confidence, who will not depart from the faith once delivered unto the saints, who stand amid the moral darkness of these days of corruption. The word of the Lord to you is:

"I will rejoice in Jerusalem, and joy in my people." Can we not here see the paternal love of God expressed to those who hold fast to the faith in righteousness? The closest relationship exists between God and his people. Not only are we objects of his sparing mercy, his pardoning love; we are more than this. The Lord rejoices over his people. He delights in them. He is their surety. He will beautify all who are serving him with a whole heart, with the spirit of holiness. He clothes them with righteousness. He loves those who do his will, who express his image. All who are true and faithful are conformed to the image of his Son. In their mouth is found no guile, for they are without fault before the throne of God.

MRS. E. G. WHITE.

[Received September, 1897.]

AN APPEAL TO MINISTERS.

Dear Brethren in the Ministry:—

THERE is a most decided work that needs to be done in our churches throughout the field. There has been in many places a lack of cooperation and harmonious action; but if the workers will now lay aside their personal ambitions and prejudices, and will all draw unitedly in Bible lines, a change will be wrought among our people.

Why do not all our ministers heartily cooperate with those who are carrying forward the medical missionary work? Why do they not follow the example of Christ, and carefully study his life, that they may know how he would have them labor? Is it for you, the appointed minis-

ters of Christ, who have his example before you, to stand off and criticize the very work which he came among men to do?

Christ sought the people where they were, and placed before them the great truths in regard to his kingdom. As he went from place to place, he blessed and comforted the suffering, and healed the sick. This is our work. God would have us relieve the necessities of the destitute. The reason that the Lord does not manifest his power more decidedly, is because there is so little spirituality among those who claim to believe the truth.

In the time of Christ, the appointed leaders of the people had settled down to work upon set lines, and they were displeased with those who would work differently from themselves. They were content to teach the law, without bringing into their lives its living principles. As Jesus saw the ambition and self-esteem which prevented them from understanding the principles of his kingdom, he gave them this parable:—

“When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.”

Let us study diligently this parable; for it teaches the esteem in which we should hold our

fellow workers, and the attitude which we should maintain toward them.

This is followed by another parable, showing that our first attention should be given to those who are most needy: “When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just.”

One of the Pharisees present, hoping to turn the conversation into another channel, exclaimed with a sanctimonious air, “Blessed is he that shall eat bread in the kingdom of God.” His remark was designed to turn away the minds of the guests from the subject of their practical duty. He thought to turn their minds from the work of the present life to the time of the resurrection of the just. But Jesus read the heart of the pretender, and fastening his eyes upon him, opened before the company the character and value of their present privileges. He showed them that they had a part to act at the present time in order to share in the blessedness of the future. He would have them understand that the privileges of service which they lightly regarded, and the invitation which they were slighting, would be sent to those whom they despised as of little value in the sight of God.

“Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And

they all with one consent began to make excuse. The first said to him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I can not come."

None of these who were bidden are represented as making a flat refusal to come to the wedding; but all gave frivolous excuses. Other things absorbed their attention, and they said, "I pray thee have me excused."

It was a great condescension for him who had prepared this supper to extend this invitation to those who were bidden, and they had insulted him by offering these frivolous excuses. "And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper."

Have our ministers and our churches understood this parable? Was it not the outcasts, the publicans and sinners, the despised of the nations, that Christ called, and by his loving-kindness compelled to come in? Has not this class been overlooked by us, as though they were not worthy of our efforts?

"Verily I say unto you," Christ said to the Pharisees, "That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him; and ye, when ye had

seen it, repented not afterward, that ye might believe him."

This is applicable to many in our day. Light, clear, gospel light, has been given, but many of those occupying the highest positions of trust in connection with the work of God have not received the heaven-sent message. Having taken the place of instructors, they are not willing to humble themselves, and occupy the place of learners. There are too many to-day who are merely human moralists. A new element needs to be brought into their work. God's people must receive the warning, must listen to his commands, and go and labor for souls right where they are; for the people do not realize their peril and their great need of help.

(The ministers to whom have been committed the oracles of God, should have the most intense interest and travail of soul to see the Master's table filled; but they have not felt this burden as they ought. The command has come, "Go out into the highways and hedges, and compel them to come in." In obedience to this, we must go to the heathen who are near us, and to those who are afar off. "The publicans and the harlots" must hear the Saviour's invitation, which, through the kindness and longsuffering of the messengers bringing the invitation, becomes a compelling power to lift and elevate those who are sunk in the lowest depths of spiritual wickedness, without God, and without hope in the world.)

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circum-

cision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

What is the message that we are to give?—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

To my ministering brethren I would say. Prosecute this work with tact and ability. Set to work the young men and the young women in our churches. Combine the medical missionary work with the proclamation of the third angel's message. Make regular, organized effort to lift the

churches out of the dead level into which they have fallen, and have remained for years. Send into the churches workers who will set the principles of health reform in their connection with the third angel's message, before every family and individual. Encourage all to take a part in work for their fellow men, and see if the breath of life will not quickly return to these churches.

Study faithfully the thirty-third chapter of Ezekiel. The work which is being done in medical missionary lines is the very work which Christ commanded his followers to do. Can you not clearly see that those who are engaged in this work are fulfilling the Saviour's commission? Can you not see that it would please your Saviour if you would lay aside all false dignity, and learn in his school how to wear his yoke and carry his burdens?

The world needs evidences of sincere Christianity. Professed Christianity may be seen everywhere; but when the power of God's grace is seen in our churches, the members will work the works of Christ. Natural and hereditary traits of character will be transformed. The indwelling of his Spirit will enable them to reveal Christ's likeness, and in proportion to the purity of their piety will be the success of their work.

There are in our world many Christian workers who have not yet heard the grand and wonderful truths that have come to us. These are doing a good work in accordance with the light which they have, and many of them are more advanced in the knowledge of practical work than are those who have had great light and opportunities.

The indifference which has existed among our ministers in regard to health reform and medical

missionary work is surprising. Some who do not profess to be Christians treat these matters with greater reverence than do some of our own people, and unless we arouse, they will go in advance of us.

The word which the Lord has given to me for our ministers and our churches is, "Go forward." "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Mrs. E. G. WHITE.

[Received July, 1898.]

SPECIAL TESTIMONY TO BRETHREN IN BATTLE CREEK.

"Sunnyside," Cooranbong, N. S. W.,
Australia, June 6, 1898.

Dear Brethren in Battle Creek:—

There are times when the truth must be spoken, whether men will hear, or whether they will forbear. The Lord is greatly dishonored when those who claim to believe the truth fail to harmonize among themselves, and make their appeals to lawyers. Will you study the word of God, and heed its instruction on this point? The interests of the cause of God are not to be committed to men who have no connection with heaven.

Matters have been presented before me that have filled my soul with keen anguish. I saw men linking up arm in arm with lawyers; but God was not in their company. Having many ideas regarding the work, they go to the lawyers for help to carry out their plans. I am commissioned to say to such that you are not moving under the inspiration of the Spirit of God.

"Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron?" Men in responsible positions are uniting with those in the church and out of the church, whose counsel is misleading. Is it necessary for the Lord to come to you with a rod to show you that you need a higher experience before you can be fitted for connection with the family above? Will you link up with men who have a faculty for accusing, and thinking and speaking evil of the things that God approves? In the name of the Lord, I tell you that you need clearer discernment and spiritual eyesight.

If the light which God has given you over and over again, that missionary centers should be established in many cities, and that the labor and the means centered in Battle Creek should be divided, and planted in many places, had been followed, the present state of confusion and dearth of means would never have been.

Men located in Battle Creek have disregarded the counsels of the Lord, because it was more convenient for them to have the work centered there. God has left these to the results of their human wisdom, and its fruit is seen in the present perplexities. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that

walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." "Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good. And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart. Therefore thus saith the Lord; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people have forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up."

Again and again the Lord has pointed out the work which the church in Battle Creek and those all through America are to do. They are to reach a much higher standard in spiritual advancement. They are to awake out of sleep, and go without the camp, working for souls that are ready to perish. The medical missionaries are doing the long-neglected work which God gave to the church in Battle Creek,—they are giving the last call to the supper which he has prepared.

My brethren, why do you keep so many things bound up in Battle Creek? Why do you not take the tract and missionary work into other cities, where there is much missionary work to be done? The many interests centering in Battle Creek should be divided and subdivided, and placed in other cities. You who think you are wise men may say, "It will cost too much. We can do the work here in Battle Creek at less expense." Well, does not the Lord know all this? Is not he a God who understands all the unbelieving reasoning that holds so many interests in Battle Creek? He has revealed to you that centers should be made in all the cities. This would call many out of Battle Creek to work in other places.

In order to be carried forward aright, the medical missionary work needs talent. It requires strong and willing hands, and wise, discriminating management. But can this be while those in responsible places — presidents of conferences and ministers — bar the way? The Lord says to the presidents of conferences and to influential brethren, Remove the stumbling-blocks that have been placed before the people.

The people in Battle Creek have not exercised their talents in planning and devising how they may plant the standard of truth in regions where the message has not been proclaimed, and where decided efforts should be made; and the Lord has moved upon Dr. Kellogg and his associates to do the work which belongs to the church, and which was offered to them, but which they did not choose to accept. Some in Battle Creek, instead of taking up the work given them of God, have, by following their own selfish

way, blinded their spiritual eyesight and the eyesight of others; and God has placed his precious work in the hands of those who will take it up and carry it forward.

God is in his holy place, and he dwells also with him who is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Those who are doing medical missionary work should have the full sanction and cooperation of the church. If they do not have this, they are hindered. Nevertheless, they will advance. It is not God's plan that there be two churches in Battle Creek, because of the want of cooperation in this line. How much better it is to seek for unity of action! If the medical missionary workers will carry this line of effort into the churches everywhere, if they will work in the fear of God, they will find many doors opened before them, and angels will work with them.

Please read the invitation to the supper, and the last call made. Study to see what is being done to meet the command of Jesus. I can not understand why this indifference is manifested, why you should stand off, and criticize, and draw away. The gospel-net is to be cast into the sea; and it draws both good and bad. But because this is so, shall men and women ignore the efforts made to save those who will believe, and who will unite in the work of reaching that class of which Christ spoke in his rebuke to the Pharisees? Sinners and harlots, he said, go into the kingdom before you. Will you not see that even in the church there are those who have no connection with God? But Christ says, Let the tares and the wheat grow together until the har-

vest; then I will send my angel to gather out the tares and burn them, but the wheat will I gather into my barn.

When the Lord moves upon the churches, bidding them do a certain work, and they refuse to do that work; and when some, with their human efforts united with the divine, endeavor to reach to the very depths of human woe and misery, God's blessing will rest richly upon them. Even though but few souls accept the grace of our Lord Jesus Christ, their work will not be in vain; for one soul is precious, very precious, in the eyes of God. Christ died for that soul, in order that he might live through eternal ages.

Let us study the eighteenth chapter of Matthew. This chapter should enlighten our eyes. "Take heed," says Christ, "that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of Man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

There are many souls being rescued, wrenched from Satan's hand, by faithful workers. Some one must have a burden of soul to find those who have been lost to Christ; and one soul redeemed over whom Satan has triumphed, causes

joy among the heavenly angels. There are those who have destroyed the moral image of God in themselves. The gospel-net must gather in these poor outcasts. Angels of God will cooperate with those who are engaged in this work, who make every effort to save perishing souls, to give them opportunities which many never have had. There is no other way to reach them but in Christ's way. He ever worked to relieve suffering and to teach righteousness. Only thus can they be taken from the depths of hell.

The workers must labor in love,—feeding, cleansing, and clothing those who need their help. In this way these outcasts are prepared to know that some one cares for their souls. The Lord has shown me that many of these poor outcasts from society will, through the ministration of human agencies who cooperate with the divine, seek to restore the moral image of God in others for whom Christ has paid the price of his own blood. They will be called the elect of God, precious, and will stand next to the throne of God.

“And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. . . . Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming: and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.”

* Brethren, be careful, very careful. There is a work being done to the medical missionaries which answers to the description given in Matt. 24: 48-51. The Lord is working to reach the most depraved. Many will know what it means to be drawn to Jesus Christ, but will not have moral courage to war against appetite and passion. But the workers must not be discouraged at this; for it is written, “In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” Is it only those rescued from the lowest depths that backslide? There are those in the ministry who have had light and a knowledge of the truth, who will not be overcomers. They will not restrict their appetite and passions, or deny themselves for Christ's sake; and many of the poor outcasts, even publicans and sinners, will grasp the hope set before them in the gospel, and will go into the kingdom

of heaven before the ones who have had great opportunities and great light, but who have walked in darkness. In the last great day, many will say, Lord, Lord, open unto us. But the door will be shut, and their knock will be in vain.

* We should feel deeply over these things; for they are truth. We should have a high estimate of truth and of the value of souls. Time is short, and there is a great work to be done. If you feel no interest in the work that is going forward, if you will not encourage medical missionary work in the churches, it will be done without your consent; for it is the work of God, and it must be done. Brethren and sisters, take your position on the Lord's side, and be earnest, active, courageous coworkers with Christ, laboring with him to seek and to save that which is lost.

MRS. E. G. WHITE.

SOLEMN ADMONITIONS.

"Sunnyside," Cooranbong, N. S. W.,
Australia, March 15, 1897.

Now I wish to state to you that the Lord is opening before me that great weakness has come upon our people by the various ways that lead men to so thoroughly look to and depend upon his fellow men, that the Lord is left out of the question. As the glory of the good tree testifies of its value by the fruit it bears, so also the genuine Christian is known by his usefulness. He does not merely blossom out with a pretentious show in professing godliness, but he bears fruit, with all his might and main. There is not a dying twig or a barren

bough on the whole tree which grows by the rivers of waters of the grace of Christ. The fruit is yielded in varieties. They may be in foreign mission fields or in home missions; the fruit appears ripening under the sunshine of the righteousness of Christ. "Herein is my Father glorified, that ye bear much fruit."

(How can a Christian sleep in such an age as we are now living in? Knowledge is increased, and facilities are increased for attaining great results for God and humanity. Then we see so many harvest-fields of labor opening before us, inviting those of strong faith and hope and courage to enter them. To sleep now is a fearful crime. The Lord is coming. We are appointed to prepare the way for his coming by acting our part to prepare a people to stand in that great day. Is there one Christian whose pulse does not beat with quickened action as he anticipates the great events already opening before us? We hear the footsteps of an approaching God to punish the world for their iniquity.)

There is a work to be done, and let every hand as well as heart be engaged to do the work. When men and women go to the Lord Jesus Christ for their individual selves, and are not educated to look to and trust in man, there will be fewer and fewer committee meetings; for all will be instructed of God. Men and women will understand thoroughly their personal responsibilities and the important results of personal effort. Nothing in the way of barriers will be erected to keep men from their fellow men. The work of saving souls will be the first great work. The individual believer reaches the individual sinner. We shall all kindle our tapers from the

divine altar. All have a lamp, and that lamp filled with the golden oil emptied from the heavenly witnesses that stand before the throne of God, will shed the most precious, strong, pure, clear rays of light on the sinner's pathway. The word is given from the throne of God, "Every man to his work, each to do his best."

The long sessions of committee meetings have confused the senses with words of great things to be done, which have not been done at all. We want the mind of Christ, and then each one will indeed become a partner in the great firm with an invincible Jesus. There have been altogether too many looking in upon their own trials and difficulties; but when they forget self, and look upon the suffering necessities of others, there is no time to magnify their own griefs. Earnest work for the Lord is a recipe for mind ailments, and the helpful hand to lighten in lifting the burdens Christ has borne for all his heritage, will lessen our burdens, so they will not be worth mentioning.

True, honest work will give healthy action to the mind by giving healthy action to the muscles. It is the constant manufacturing of ills and burdens that kills. We are to be content to bear the strain of daily duties, and leave the great pressure of to-morrow's liabilities for the time when we must take them. We are called now to be educated, that we may do the work God has assigned to us, and it will not crush out our life. The humblest can work and have a share in the work, and a share in the reward when the coronation shall take place, and Christ, our Advocate and Redeemer, becomes the King of his redeemed subjects.

(We must now do all in our power to seek a personal consecration to God. It is not more mighty men, not more learned men and smart men that we need in the presentation of the truth for this time, but men who have a knowledge of God and of Jesus Christ whom he hath sent. Personal piety will qualify any worker; for the Holy Spirit takes possession of the worker, and the truth for this time becomes a power because his every-day thoughts and all his activities are running in Christ's lines.) He has an abiding Christ, and the humblest soul linked with Jesus Christ, is a power, and his work will abide. May the Lord help us to understand his divine will, and do it heartily, unflinchingly, and then there will be joy in the Lord.

MRS. E. G. WHITE.

"We are assured that we may be so identified with Christ, the Son of God, as to be wholly one with him, as he was one with the Father. Who can comprehend this? These words place on us a great responsibility. They are the highest measurement of character, and contain the richest blessings that it is possible for any human being to enjoy."

"As diligent students, read the word, be doers of the word, and the Holy Spirit will be close by every worker, and the love of God will be kindled in the soul of the one who is ministering, in doing the very work the Lord has appointed to be done in missionary lines."

"I have been shown that the medical missionary work will discover, in the very depths of degradation, men who once possessed fine minds, richest qualifications, who will be rescued, by proper labor, from their fallen condition. It is the truth as it is in Jesus that is to be brought before human minds after they have been sympathetically cared for and their physical necessities met. The Holy Spirit is working and cooperating with the human agencies that are laboring for such souls, and some will appreciate the foundation upon a rock for their religious faith. There is to be no startling communication of strange doctrine to these subjects whom God loves and pities; but as they are helped physically by the medical missionary workers, the Holy Spirit cooperates with the minister of human agencies, to arouse the moral powers, the mental powers are awakened into activity, and these poor souls will, many of them, be saved in the kingdom of God."

"Nothing can, or ever will, give character to the work in the presentation of truth to help the people just where they are, so well as Samaritan work. A work properly conducted to save poor sinners that have been passed by the churches, will be the entering-wedge whereby the truth will find standing-room. A different order of things needs to be established among us as a people, and in doing this class of work, there would be created an entirely different atmosphere surrounding the souls of the workers; for the Holy Spirit communicates to all those who are doing God's service, and those who are worked by the Holy Spirit will be a power for God in lifting up, strengthening, and saving the souls that are ready to perish."